

Zion's Herald.

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Zion's Herald.

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THE HARP TO THE MASTER.

Osora S. Davis.

Strain the cords tensely, Harper!
Stress is the price of sweet.
The wrenching thrill to the strand is keen,
But the note is thus complete.

Tune the strings softly, Harper,
Joyous and sad as well,
Till forth at the touch of thy tender hand
The harmony perfect swell.

Play on the tense strands, Master,
Thy heaven-learned melody!
Strike the strings till its rapture rings
Through the vibrant heart of me!

Hoosier Hall, Hartford, Conn.

The Outlook.

Sir George Williams, the founder of the Y. M. C. Associations, was the recipient of most cordial congratulations and praises on the "jubilee day" of the international gathering in London. Dr. Cuyler, Dr. Monro Gibson, Canon Fleming, Dr. Joseph Parker, Lord Kinnaid, Prince Oscar of Sweden, and Hon. John Wansmaker, among others, spoke fitting words. A marble bust, a faithful portrait of him, was unveiled at the evening meeting in Royal Albert Hall. Students from Upsala University, Sweden, sang appropriate selections. The meeting ended with a special doxology written for the occasion, translated into twenty languages and sung by each delegation in its own tongue.

The Hudson River Bridge bill has again passed both houses of Congress, with the objectionable features which caused its disapproval by the President last January left out. It calls for the construction of a bridge at some point between Fifty-ninth and Sixty-ninth Streets in New York city and Jersey City, "with such length of span and at such elevation as the Secretary of War shall approve and require." The President is empowered to appoint a board of five bridge experts who shall determine what length of span will be practicable. The structure is to be not less than 150 feet at the centre of the span above high water. Work must be begun on the structure within a year; it must be finished within ten years, and not less than \$1,000,000 per year must be expended upon it.

The late Professor W. D. Whitney, of Yale College, who died last week at the age of 67, was easily the foremost American scholar in the Sanskrit and kindred languages, and a philologist of world-wide reputation. Popularly he was best known as the superintending editor of the "Century Dictionary," but in the educational world, both as a writer of text-books and of treatises on language, and as an instructor in college, and as a lecturer, he reached a position and exercised an influence which entitled him to be regarded as "the greatest light of American philology." Oriental students the world over will mourn his death. Honors were showered upon him by colleges and learned bodies. He has left an enduring impress not only upon young men whom for forty years he instructed, but also upon the substantial thought and literature of the age.

Professor Atwater has prepared for Secretary Morton three charts to be used for teaching the people economy of food. The first chart contains the nutritive value of the various articles of food—meat, fish, cereals, vege-

tables, etc., with the potential energy of each; the second represents how much of nutritious matter is contained in 25 cents' worth of each one of these articles; the third gives the amount of tissue, muscle and energy contained in 25 cents' worth of each article. Thus, a quarter of a dollar invested in milk and eggs will give several times as much nutrition as it would if invested in oysters. The same sum spent for round steak will give more energy than can be had in any other form. An attempt will be made to disseminate this information in a practical form so that a blacksmith, for instance, or a seamstress will know what kinds of food will suit the occupation of each, and how each could get the most for his money.

Japan will henceforth control her emigration. No citizen of the empire will be permitted to seek a new home abroad without first obtaining a passport; and no passport will be issued in case the emigrant proposes to settle in a land whose government objects to Japanese laborers. In this, as in many other respects, the Mikado's government shows itself to be wiser, and more potent in controlling the movements of its subjects, than does that of his Celestial majesty across the Yellow Sea.

The Swiss have settled for themselves one demand which modern Socialist agitators even in this country attempt to force upon the public attention—that government should be compelled to furnish work for every able-bodied and willing workingman who fails to find employment. It was proposed to amend the Swiss Constitution by a paragraph affirming this right of every male citizen to be employed. More than 50,000 signatures were obtained to the petition. A referendum was taken, and the proposal was defeated by a vote of 300,000 to 85,000. Such an emphatic repudiation shows that the people of one nation, at least, have no welcome for Socialistic theories.

It is obviously important that the various units of electrical measure which have been adopted by scientific men, should be established and defined by law. A bill to this effect passed the National House last week. The well-known units of resistance, current and force—known respectively as the "ohm," the "ampere" and the "volt"—were among those that were legally established. Five others were included, which bear the names of leading electricians and scientists—the "Farad," the unit of capacity; the "Joule," the unit of work; the "Watt," the unit of power; the "Coulomb," the unit of quantity; and the "Henry," the unit of induction. Similar legal sanction to these units has been given by Great Britain and Germany.

Crispi's Failure.

Desperate as was the financial condition of Italy when Crispi consented to take power, confidence was felt that he would somehow be able to extricate the country from its embarrassment. He has made a heroic fight, but has failed. His policy was to make no reductions in the military establishment, to keep that to the standard required by Italy's obligation as a member of the Triple Alliance, but to effect economies in the civil administration, to purge the latter of its fraud and waste, and to refund a part of the debt. Resistance to this policy was manifested when the budget was introduced. Government employees have been multiplied till they number perhaps three times more than is necessary, but these employees are henchmen of the Deputies who are pledged to keep them in office. Further, by a disgraceful collusion with the great capitalists and land-owners, the tax collectors accept bribes for collecting only a fraction of the tax from them, so that the national revenue is seriously crippled by a fraudulent deficit. The State railroads, also, have been managed with shameful extravagance. Drastic reforms in these various lines were contemplated, but Parliamentary resistance was too fierce and stubborn. It

is hinted that the struggle has seriously affected Crispi's health, that he is broken in mind and body—a result not to be wondered at when it is remembered that he has reached the age of 75, and has been grappling with an impossibility.

The Tariff in the Senate.

The fourth draft of the bill has now been before the upper house for ten weeks. It cannot be carried through in time for it to take effect June 30, as provided for in the measure itself, for the wool and liquor schedules and the income tax provision will not pass without protracted opposition. The sugar schedule, in spite of the protests of leading news sheets of both parties, in spite of the well-supported charge that the proposed legislation was purposely framed to divert from the public treasury over \$30,000,000 to the pockets of the Sugar Trust in payment of campaign obligations, in spite of the shameful confessions of senators that they were speculating in the stock of the Trust pending legislation upon this schedule, has been adopted by the Senate—a defiance of public opinion and an affront to the social conscience scandalous beyond words. Senator Morgan's amendment striking at the Trust and Senator Allen's bill aimed at the unprincipled habit of speculation by Congressmen in stocks the value of which may be influenced by their votes, indicate that some sense of propriety and honesty survives in the Senate. It will depend upon the House whether this iniquitous measure, so radically changed from the bill passed by that body, shall be enacted and become law.

The Coal Strike.

The beginning of the end is evidently at hand. The strikers have reached the point of desperation. Their families and themselves are starving. Even ditching cars, destroying property, stopping traffic, terrorizing peaceful communities, murdering substitutes sent to fill their places, fighting deputies who were sworn to enforce law, have failed to produce any impression upon mine-operators except to make them more determined to resume work with new hands at the wages they had decided to pay. The strike has been kept up too long. When it became apparent that nothing could be gained by peaceful methods and arguments, the striking miners should either have gone back to work, or yielded their places to those who were willing to accept the wage. No strike can be won by force. The kindest treatment for the lawless is the sternest, the most pitiless, which the statute imposes. The impression needs to be deeply made—and there is no better time to make it—that organized rebellion is to be crushed out relentlessly, and that those guilty of it will infallibly suffer the extreme rigor of the law.

The New York Constitutional Convention.

Hearings were given by committees of this convention on two important questions last week. The exemption of church property from taxation was one of these. The total value of church property in New York State, according to the census of 1890, is \$140,123,008. Eminent lawyers were engaged to argue the question. The exemptionists maintain that church property is non-productive, that churches exert a moral and beneficial influence, and that they enhance the value of adjacent property. The non-exemptionists reply that, strictly, churches are productive—they are collection offices; pew-rentals, fairs, subscriptions and the like represent productivity. They also claim that the foundation of all morality is justice, and that no organization can exercise a healthful moral influence unless it pays its just dues. They quote from Prof. Wayland, in his "Political Economy," from Benjamin Franklin and James A. Garfield, in support of their views. The second question was that of appropriating public money for maintaining or assisting sectarian schools. Dr. James M. King, representing the League for the Protection of American Institutions, William Allen But-

ler, Bishop Doane, Col. T. J. Morgan, and others, spoke strongly in favor of the amendment which prohibits such appropriation. In twenty-three States constitutional provisions forbidding such appropriations already exist. Further hearing was postponed until June 20. The discussions which these and similar questions evoke are incidentally of great value as a species of popular education.

The Largest Lens in the World.

Allegheny Observatory is to have it—a lens 50 inches in diameter—eight inches more than that which is being ground by the Clarks for the Yerkes Observatory of Chicago University; fourteen inches more than the largest now in use, that of the Lick Observatory, California. It is announced on reliable authority that Andrew Carnegie and Henry Phipps, jr., will contribute the greater part of the sum required to manufacture this lens, which is to be cast abroad, and ground by John A. Brashear, "Pittsburg's famous maker of telescopic lenses." The new instrument, which will be sixty-three feet long, will be located on an eminence recently purchased by the city of Allegheny, which commands a view unobstructed by hills or smoke. It will take two or three years to perfect the lens, but when it is mounted, Allegheny will lead the world in astronomical facilities.

The Uprising in Korea.

It is more serious and menacing than previous revolts, and distinctly anti-foreign. The rebels have taken possession of Chun-lato, the southern and principal province of the kingdom, are well provided with arms and provisions, and are led by one Saiklice who has taken part in similar insurrectionary movements before this. The king, as is well known, is pro-foreign and pro-American. Ever since he opened his kingdom to the outside world he has shown a marked preference for American counselors and inventions. His troops obey orders given in English, and are armed with rifles of American manufacture. Missionaries carry on their work under his protection, and conduct a school, an orphanage, and a hospital. Our ships of war belonging to the China squadron are frequent visitors to Chemulpo, the harbor of Seoul, the capital. When the present trouble broke out, the king notified the authorities at Washington of the danger to which Americans are exposed—there are about eighty in the country—and the "Baltimore" was ordered to proceed at once to Chemulpo and afford necessary protection. A Chinese force of two thousand men has also started from Tien-Tsin.

Corrupt Public Officials.

The committee of the New York Senate which is engaged in investigating alleged police blackmail, has uncovered a good deal of rottenness. The testimony is abundant, though of course one-sided, and not of a nature to be corroborated. It appears that police captains have for years enriched themselves by a shameful private license of the vice they were paid to extirpate. The evidence is direct and minute—the amounts, names and places being given. A keeper of a disorderly house testified that three police captains whom she named had each collected \$500 from her in her brothel—this for "initiation fee." Monthly dues for "protection" of \$25, sometimes of \$50, and Christmas presents of \$75 or \$100, were demanded by these guardians of the law, or their go-betweens. Another keeper of a resort testified that he had paid \$4,500 to police captains as hush money. The witnesses admitted that so long as they paid these private fees their houses were not raided. Liquor-store keepers confessed that they paid for protection while they were violating the excise laws. Every effort has been made by Tammany officials to suppress these damaging disclosures. Gov. Flower, it will be remembered, vetoed the appropriation for paying the expenses of the committee, and the Chamber of Commerce subscribed money for the purpose. More than enough has been elicited to substantiate to every reasonable mind the charges which Dr. Parkhurst has been making for the past two years. Now that the filthy cesspool is uncovered, the cleansing should be radical. No guilty official should escape. The sudden departure of Mr. Richard Croker, the ex-chief of Tammany, to Europe, is interpreted by one New York newspaper as "a flight;" and, the paper adds, "flight is confession."

PRIMARY SUNDAY-SCHOOLS.

Methods of Work.

RECOGNIZING the very great and special importance of the work done in the Primary Department of the Sunday-school, we recently requested the following superintendents to briefly describe for our readers their methods of work. Their responses are given below.—
Editor ZION'S HERALD.

Mrs. John E. Blakemore.

WE expect to be benefited by suggestions from others in this symposium; and shall we "take, take, and never give?" In preparing exercises for use in our school, we take ideas gleaned from many sources, and we think the best way to show gratitude for favor is to pass them on.

In our primary school, numbering 135, we use the class system because we need help in visiting the children in their homes, and the children can come into closer contact with the teacher.

A program or order of exercises is prepared for each Sunday, twenty minutes being allowed for the opening service, the general arrangement being the same, but varied in some particulars each Sunday. We recite in concert the 23d, 24th and 100th Psalms, and are now learning the 121st. The Child's Creed, responsive exercises from the Psalms, Scripture alphabet, and Beatitudes are interspersed with songs, one of which is selected by the children, and always one old church hymn. We have good singing and a good deal of it. This part of the work is in charge of two young ladies who accompany the children with piano and cornet. Our prayer-service consists of a short prayer by our pastor, or a simple prayer dictated by the superintendent and repeated by the school, clause by clause, followed always by the Lord's Prayer chanted.

After the school is opened, about forty little ones are given into the care of a young lady who uses kindergarten methods in teaching them. The greatest difficulty encountered here is that the older brothers and sisters think it necessary to remain with the little ones. This branch of the work has a fascination for all. To each child is given a kindergarten card with several colors of cotton, having upon it a figure symbolizing the lesson. The smallest child can sew these quite well during the week. The little ones find great delight in this, and seem to retain easily the thought they illustrate.

Our second superintendent is a blackboard artist, and every second Sunday teaches the lesson in the primary room. On the alternate Sunday a Bible drill is given by one of the sub-teachers, in which the structure and books of the Bible are taught. The last Sunday of each month is observed as "Mothers' Sunday," when the mothers and friends of the school are invited to our regular exercises.

These are some of our methods. We are having a good measure of success, as must any one who has love for and trust in little children, who tries to obey Jesus' command, "Feed My lambs," and who will listen daily for His "Inasmuch."

Bethany Church, Roslindale.

Mrs. Charles Parkhurst.

WE realize that the little ones of today are to be the men and women of tomorrow. Only one short hour out of the one hundred and sixty-eight do we have them, and in too many cases it is all the Christian teaching they receive during the week.

The ladies' parlors of our church are each Sunday converted into our primary Sunday-school room. Eleven groups of little chairs, together with a large one for the teacher, in all numbering about 150, are scattered about the room, facing the platform. Before them on the platform is an original arrangement to which are attached six spring curtain fixtures with white cloth curtains. Upon these are written, with crayon, words of songs, names of the books of the Bible arranged on lines representing shelves, the Ten Commandments, etc. Either of these is instantly drawn before the children for study or singing. Attached to the standard is a small blackboard. We have also the pictured Leaf Cluster, with golden text, on a frame before them.

Our plan for the hour is as follows:—

1. Singing of Doxology and opening hymn.
2. Penny gathering in a basket by some one of the children.
3. Prayer by superintendent, followed by the Lord's Prayer in concert.
4. The superintendent teaches the lesson

to all the classes, using blackboard, maps and picture cards at will.

The aim is to teach the entire Bible story as fully as possible, using occasionally an incident or story, by way of illustration, from every-day life. At the close of this exercise each teacher "clinches the nails" individually with her class, gives an added thought or story, marks her class-book, and distributes the cards used.

Our cards consist of a different design for each Sabbath in the year. They are of various shapes and brightly colored, representing some prominent truth or feature of the lesson for the day. We also have the illustrated lesson paper and *Sunday School Advocate*. Two young men serve as librarians. At this point a few moments are occupied in each session for repeating in concert the different representations upon our curtains—sometimes the Commandments, or names of Apostles, or Beatitudes—as we choose.

Our classes are graded, ranging from three to nine years. At the latter age we reluctantly give them up to the next room.

We have now in use a little certificate of promotion which is given them at this time, consisting of stiff cardboard, suitable for framing. It represents in happy design Psalm 23, the Apostles' Creed, the Commandments, books of the Bible, the Beatitudes, the Lord's Prayer, a temperance lesson, etc.

A parting hymn and good-bye song, with Misspah benediction, close a happy and profitable hour together.

First Church, Somerville.

William H. Hawley.

OUR department consists of a kindergarten and a primary. In the former there are 80 scholars, seven teachers, a superintendent and assistant superintendent. In the latter there are 154 scholars, sixteen teachers, a librarian, a pianist, a superintendent and assistant superintendent—a total of 463.

The whole department is under the superintendence of myself. I generally give my personal supervision to the opening exercises, and after the lesson study to the exposition and illustration of the lesson in the larger branch.

Our methods vary almost every Sunday and always as often as once a month. We adopt such methods as will best interest and instruct the hearts and minds of the little people, so that when the hour is over they will carry home the truths and try to live for Jesus. Sometimes we give each scholar something to illustrate the lesson by when they get home, that they may teach it to their parents. At other times we ask them to bring us something the following Sunday that will illustrate the principal thing in the lesson of today. The one great object that we keep before us always in conducting the exercises and teaching the lesson is to have them live for Jesus at home. We make the opening exercises as bright and sparkling as possible, and the little ones enter into it with all their hearts, singing being one of the principal features. We generally sing five songs at the opening.

We make quite a feature of birthday offerings. Almost every Sunday there are from one to six birthdays to celebrate. We have considerable singing in connection with this exercise. In the exposition and illustration of the lesson we use both blackboard and object-teaching. Something new, something out of the usual course, something unexpected, we always intend to have and to do, consequently we are successful in holding the attention and are thus better enabled to force home the application of the truth to each individual scholar.

At Easter and Christmas we have special attractions for the study hour, and at different times during the year we plan to have special features, so that the interest and attendance are kept up. The third Sunday in January we call "Graduation Day," when we have regular graduation exercises and award a diploma to each graduate with due ceremony, after which the graduating classes form in line, headed by their teachers, and with a "God-speed," in song, they march out and are welcomed by the intermediate department. The first Sunday in July we hand to each scholar a pretty, folded card, enclosed in an envelope addressed to the scholar, on which is a letter written, wishing him or her a happy time as he or she goes to spend the summer vacation. The second Sunday in September we send out another letter written on a similar card, which we call a "Welcome Card," and stating that the next (the third) Sunday we shall call "Welcome Day," when we shall

welcome all back from their vacations. We have appropriate songs and recitations on that day, and always have a large attendance. Other Sundays we call "Mothers' Sunday," "Collection Sunday," "New Scholars' Day," etc., when we have exercises appropriate to the day. On all such occasions we endeavor to let no opportunity slip to permeate the hearts of the little ones with the truth as it is in Jesus.

Centre Church, Malden.

Miss Bertha F. Vella.

Secretary of International Primary Teachers' Union, and State Primary Secretary of Massachusetts S. S. Association.

THE primary class service should and may be as effective and as reverential as any church service. The children may be led to realize they have come to God's house on the holy Sabbath to praise, worship and learn of their Heavenly Father and His will concerning them. To inculcate this feeling the children's service should be arranged as systematically as other services in the church. Each moment of the precious hour should have its specific exercise, that no time may be wasted. Keep the young minds occupied.

The following plan has been found useful: Divide the hour into praise, prayer, gift, lesson, and closing services. With black oiled crayon write the words of exercises and songs, in order, on a chart made of manilla paper and hung where the children can see to read easily. Let the older children read the responses and songs as from the hymn-book in a preaching service. The younger ones soon learn the words by hearing the older ones repeat them. In a few Sundays the words of a whole service are memorized with little effort. Then a new song or recitation can be introduced, in its appropriate place in the service, in the same way. In a short time a class has words enough collected to afford variety in the exercises, each Sunday, if desired, although the general order may remain the same for a year or more.

Some advantages of this plan are that the eyes of the children are kept employed (assistant or some pupil pointing to the words), so the teacher has little trouble with discipline. Again, the children's ambition to be learning "something new" is being gratified, while the teacher is improving the opportunity childhood affords to store the memory with "gems" of Scripture and church hymnology.

The following is one such program:—

[From "Song and Study for God's Little Ones."]—

Praise.

Teacher—I was glad when they said unto me,
Children—Let us go into the house of the Lord.

T.—Blessed are they that dwell in Thy house.
C.—They will be still praising Thee.
T.—Enter into His gates with praise; be thankful unto Him, and bless His name.

Children:

"Our Father in the skies, again we gather here
To join our hearts and voices in sacred song and prayer;
Look down upon us, Lord, with blessings as we raise
To Thee, to God Thy Son, and God the Spirit, praise."

SINGING—THE BLESSED TRINITY. Page 39.

Prayer.

T.—The Lord is in His holy temple.
C.—Let all the earth keep silence before Him.
T.—Evening and morning and at noon will I pray.
What are we going to do?

C.—To pray.

T.—To whom do you pray?

C.—To God.

T.—What do you do when you pray?

C.—"Before my words of prayer are said
I close my eyes and bow my head,
I try to think to whom I pray,
And try to mean the words I say."

[Children follow in prayer as dictated by the superintendent, then]

Together:

"Dear Father in heaven,
On this Thine own day
We little ones meet here
To praise and to pray.
O help us to please Thee
In all that we do
And worship aright
With hearts pure and true."

"God bless our dear teachers,
And help them to be
Both patient with us
And obedient to Thee.
And in Thine own time
May we all, young and old,
Be gathered above
In Thy heavenly fold."

The Lord's Prayer.

RESPONSE—"Jesus will Help Me." Page 23.

Offering.

T.—The Lord loveth a cheerful giver.

C.—"Cheerful givers, now we bring
Willing offerings to our King;
Many offerings, though but small,
Make a large one from us all."

SINGING.—COLLECTION SONG. Page 27.

BIRTHDAY SERVICE. No. 1.

Page 144.

Instruction.

Preparation for Lesson.

SINGING—TUNE, "ALBERTA."

"Softly whisper, softly speak,
Little children, still and meek;
Hush! and listen; do not play,
Hear what teacher has to say."

Exercise from Supplemental Course. Page 108.

Review of previous lesson.

Teaching of new lesson.

Distribution of cards and books.

Closing.

"God will Take Care of You."

[Teachers repeat one or more stanzas of the following.]

God will take care of you. All through the day
He is beside you to keep you from ill;
Working or resting, at work or at play,
God still is with you, and watches you still.

He will take of you. All through the night
He, the Good Shepherd, His flock safely keeps;
Darkness to Him is the same as the light;
He never slumbers, and He never sleeps.

He will take care of you—yes, to the end;
Nothing can alter His love for His own;
Children, be glad that you have such a Friend;
He will not leave you one moment alone.

—Frances R. Havergal.

SONG—PARTING HYMN.

Page 10.

Mispah (Alt)—"The Lord watch between me
and thee when we are absent one from the other."

MARCH.

Common St. Church, Lynn.

WOMAN'S PLACE IN THE METHODIST
EPISCOPAL CHURCH.

Abel Stevens, LL. D.

II.

IN the preceding article the status of a woman in Methodism, as seen in the opinions of Wesley and in the early periods of the denomination, has been discussed; it is proposed now to say something about the special views and facts respecting it which have been evolved in the later career of our own section of the church—not so much for the purpose of biasing the controversy (which has been temporarily suspended, but is inevitable) as for the better enlightenment of the subject by the knowledge which its data must afford.

In American Methodism

there have been a number of the special or exceptional cases which, as we have seen, Wesley recognizes—gifted and devoted women who have preached the Word and "evangelized" effectively through large sections of the country. In some instances they have been more or less formally recognized and even "licensed" by quarterly conferences, though the church, like Wesley himself, has considered them only as exceptional, and its highest authorities have hesitated and wavered respecting them. For example, more than twenty years ago the General Conference (of 1873) declared (in behalf of women) that "in all matters connected with the election of lay delegates, the word 'laymen' must be understood to include all the members of the church who are not members of the Annual Conferences." Women are thus made eligible to the electoral conference of "laymen." Again, eight years later (at the General Conference of 1880) it was declared that "the pronouns he, his, and him, when used in the Discipline with reference to stewards, class leaders, and Sunday-school superintendents, shall not be so construed as to exclude women from such offices."

Women are thus admitted to the quarterly conference and also to the district conference—the first two in that series of confessional bodies which constitute the synodical system of the church—and were distinctly assumed to be included among its laity, or "laymen," so far, at least, as its Discipline is concerned with the constitution of the electoral, the quarterly and the district conferences. Meanwhile it was declared (1880) that "the Discipline does not provide for, nor contemplate, the licensing of women as local preachers; that the action of quarterly conferences, in granting such license is without authority of law; that the law of the church does not authorize the ordination of women to its ministry; and that a Bishop is not at liberty to submit to the vote of the Conference the question of electing women to orders." The agitation of the question, however, continued, and it was again before the General Conference four years later (1884), when it was declared that "The General Conference judged it inexpedient to take any action on the subject of licensing women to exhort or to preach, and that it is also inexpedient to take any action on the subject of ordaining women to the ministry."

These successive measures show the suc-

pense of opinion on the subject, in the General Conference as well as in the church generally. Acting on the declarations of the Conference respecting the term "laymen," and the personal pronouns "he," "his," and "him," the electoral conferences of the laymen chose, in several instances, women as their lay representatives in the General Conference of 1888. Some of these women were of denominational, not to say national, reputation, for their talents and devotion to good works. They were: Frances E. Willard, Rock River Conference; Mary C. Nind, Minnesota Conference; Lizzie A. Van Kirk, Pittsburgh Conference; Angie F. Newman, Nebraska Conference; Amanda C. Rippey, Kansas Conference. They presented themselves at the Conference (in New York city) with their credentials, soliciting seats among their lay brethren as authorized delegates of the church. The Conference was embarrassed and agitated by their application. It esteemed them highly for their well-known public services, and was proud of their reputation as talented and devoted daughters of the church; but it felt that it could not sanction their election as legal. It treated them, however, with its utmost courtesy; it invited them to seats within the bar (but without powers) pending the investigation and determination of their claim. It voted the payment of their expenses, as in the case of its admitted members, and referred the question of their eligibility to the "special committee of seventeen," which reported that "Under the second restrictive rule, which was altered by the constitutional process, the church contemplated the admission of men only, as lay representatives; and that, as it has never been consulted, or expressed its desire upon the admission of women to the General Conference," they are compelled to report "that under the constitution and laws of the church, as they now are, women are not eligible as lay delegates in the General Conference;" and that the women above named "cannot legally be admitted to seats." The vote on the report was: Ministerial—ayes, 159; noes, 122. Lay—ayes, 78; noes, 76.

The considerable minority, of nearly two hundred, showed that the question would not be conclusively dismissed without further consideration by the church. It was, therefore, like the former long-controverted question of lay representation, referred to the vote of the people, and also that of the Annual Conferences. A general agitation on the subject ensued, which has had no parallel in the annals of the denomination, except in the two great contests on lay representation and slavery. It was rife in all the public papers of the church, in its preachers' meetings and its Annual Conferences, and was continued down to the next General Conference. The vote of the Annual Conferences (1891-'92) was 5,602 affirmative, 5,151 negative; that of the membership was 235,668 affirmative, 163,843 negative. While these votes show a majority of both people and preachers for the eligibility of women, the requisite constitutional vote of the ministry ("three-fourths of all the members of the several Annual Conferences who shall be present and vote") was not obtained. The proposed measure was, therefore, defeated, as was that of lay delegation when first tested in the same manner, though it succeeded on a second trial. The last General Conference referred the question again to the Annual Conferences, but hastily and in such manner that the latter have failed to give it satisfactory consideration. We need not here comment on its present peculiar condition. The next General Conference will probably rectify the hasty error of the last session, and present again the subject for the intelligible and decisive action of the Conferences.

Meanwhile, the

Scope of the Activity of Women in Methodism

is already far beyond that of their sex in any other denomination in Christendom. In Quakerism they share, though in a separate session, with their brethren in the highest councils of the sect, and the latter has never been disparaged by this fact. Methodist women have a much more varied and extensive activity. Besides their usefulness as class-leaders and as unrestricted participants in the prayer-meetings and other social devotions of the church, they are, as we have seen, members of the lay electoral, the quarterly, and the district conferences; and conduct two powerful missionary schemes—the Woman's Foreign and Home Missionary Societies, with their aggregate revenues for about a score of years of nearly \$3,000,000; and with their hundreds of female laborers, native and foreign, scattered all around the world. They have also been, from an early period,

active in other missionary labors. On the 5th of July, 1819, they founded, in New York city, chiefly under the influence of Mary W. Mason, the first auxiliary to the General Missionary Society, and claim thus the honor of organizing the first of the 31,500 Woman's Auxiliary Missionary Societies now existing in the United States and Canada, which have contributed the last year about a million and a half dollars to the great cause. They can claim more; they were the first female missionary society, not only of Methodism, but of Christendom. The names of its members represent many of the best families in the metropolitan churches of those early days. During forty years it did effective work, not only in raising funds for the parent treasury, but "in taking charge of the female missionaries, fitting them out comfortably for their tedious voyages which, in those days, were made in sailing vessels; in corresponding with them; in providing clothing, bedding, furniture, etc., for both foreign and home missionaries." As early as April, 1848, the Methodist women of Baltimore formed the Ladies' China Missionary Society, to aid the laborers sent out by the Parent Society to that country—the three first missionaries, then recently despatched to it, being from Baltimore. It was organized at the suggestion of Dr. Stephen Olin, who addressed its first public meeting, Bishop James presiding, and Dr. Thomas Sewall (of eminent local reputation) prompting its proceedings by hopeful suggestions. It founded the successful Female School in Foochow by pledging \$5,000 for it. The society worked on effectively more than a score of years, when (on March 2, 1871) it was merged in the general Woman's Foreign Missionary Society. The Methodist women of California have also been devotedly laboring to "elevate and save the Chinese and other foreign women" who have been cast as wrecks on that distant shore, in an organization known as the "Woman's Missionary Society of the Pacific Coast." It co-operates especially with the Methodist Chinese Mission at San Francisco, in whose "Mission House" it has its headquarters, and also rooms as a place of refuge for "helpless Chinese women who desire to reform, and a school for Chinese girls." It is auxiliary to the Parent Missionary Society. Its labors of twenty years have been attended by many thrilling facts.

Methodist women conduct, also, unnumbered charitable societies throughout the church. More than 140,000 of them are employed, as officers and teachers, in its Sunday-schools. They are in nearly all its academies, colleges and universities, and constitute a considerable proportion of their more than 2,200 professors and teachers, as well as of their 40,000 students; and, qualified largely by these church schools, they make an important proportion of that host of female educators who now amount to 81 per cent. of the public school teachers of the United States. They are a large proportion of the 165,000 "King's Daughters," an association which was founded by one of their sisters (Margaret Bottoms), and which now has branches in 28 States and in England and Japan. They are not only a majority of the Sunday-school teachers, but also of the missionary laborers of the denomination in its foreign fields.

It is a very significant fact respecting the advanced activity of woman in America that the many American missionary societies have, in their foreign fields, more female than male laborers; while more than two-thirds of those of the British societies are men, and the Continental societies employ nearly fifty per cent. more men than women. The highest foreign authority since De Toqueville on American life and institutions (Bryce) says: "In no other country have women borne so conspicuous a part in the promotion of moral and philanthropic causes. The nation, as a whole, owes to the active benevolence of its women, and their zeal in promoting social reforms, benefits which the customs of Continental Europe would scarcely have permitted them to confer. No country seems to owe more to its women than America does, nor to owe to them so much of what is best in social institutions, and in the beliefs that govern conduct."

In fine, American women are far in advance of any other women of Christendom in beneficent public activity; and the women of Methodism, indisputably, move in their van.

Lately they have developed an additional means of activity which is extending almost daily and promises to inaugurate a new era in the history of the denomination, especially in connection with the orphanages, hospitals, and "homes," which are now springing into life through its whole range,

foreign as well as domestic. We allude to the institution of Deaconesses. All these advances show the increasing capability of Methodist women; they should not detract from their farther claims; they are rather endorsements of these claims.

Alhambra, Cal.

CAST THY BREAD UPON THE WATER!

'Twas only a crumb, last evening,
In the form of a kindly word,
That I spoke to a weary companion—
Only he and the dear Lord heard.

'Twas only a pleasant "Good morning,"
To a man whose life is drear,
But he understood its meaning,
And knew that I meant to cheer.

'Twas only a crumb at noonday,
In the coin I gave the child;
But I gave for the sake of Jesus,
And He understood and smiled.

'Twas only a crumb at evening,
When after a tiresome day
I gave up my seat in the street-car
To a woman old and gray.

'Twas only a crumb at nightfall,
When instead of a concert hall
I went to the house of mourning
To comfort and help them all.

They're only crumbs, but without them
There could not be any bread,
And the bread shall be returned to us,
For so the dear Lord hath said.

—Selected.

CRIMINAL COMPLICITY.

Rev. A. B. Leonard, D. D.

THE saloon traffic is inherently criminal. Bishop Foster said in his great sermon before the Methodist Centennial Conference, held in Baltimore in 1885, that the traffic in intoxicating drinks "is that monstrous horridum of Christian civilization that mothers nine-tenths of all the woes and sorrows which blight and curse our modern age."

This strong statement is wholly within the bounds of truth. A business producing such awful results cannot be carried on without criminal conduct on the part of its proprietors. No license law can relieve the dealer from the guilt which necessarily attaches to the traffic in which he is engaged. He violates both divine and human law. Webster defines crime as "any violation of law, either divine or human . . . any aggravated offense against morality or the public welfare; any outrage or great wrong."

That the liquor-dealer is a criminal against both human and divine law, that he is guilty of aggravated offense against morality and the public welfare, few will deny. As to human law, he gives it no respect because it is law. He not only violates prohibitory laws, but he utterly disregards the so-called restrictive provisions of the license laws under the protection of which he carries forward his business. Does the law say that he shall not sell on the Sabbath; that he shall not sell to minors or drunkards; that he shall not permit gambling in his place of business or harbor prostitutes? He will violate all of these restrictions, impudently and constantly.

That he violates the divine law even when he carries on his business in strict accordance with human law, is a fact that cannot be successfully controverted. God's law forbids idolatry, profanity, Sabbath desecration, dishonoring parents, murder, adultery, theft, false witness and covetousness. But the liquor-dealer enthrones Bacchus and Gambrinus as gods, worships at their altars, and leads multitudes to join him in bacchanalian revels; profanes the name of God and makes blasphemers of others; violates the sanctity of the Sabbath and turns the holy day into a carnival of vice and crime; dishonors parents by leading their sons and daughters into lives of infamy and shame; makes murderers of, and slowly murders, his patrons; sells liquors that inflame lust, and often furnishes the facilities for its gratification; takes money for which he gives no equivalent and reduces his victim to a point where he must steal or starve; perishes himself and bribes others to commit the same crime if occasion requires, and is prompted to carry forward his awful work by a spirit of covetousness which seeks gain without regard to the damage he inflicts upon society. Certainly the man who thus flagrantly vio-

lates the laws of God and man is a great criminal and deserves to be punished as such, having no claim to the respect of good people, much less to the enjoyment of special privileges under forms of law.

But the question must now be asked: Is the liquor-dealer alone responsible for the criminality involved in the business he conducts? Is not society criminally allied with him? Is not the community which not only stands by and tacitly consents to the continuance of the liquor traffic as now carried on, but by forms of law legalizes it and shares its bloody revenue, criminally responsible for the evils it inflicts? In the case of one of the Homestead rioters, Judge McGee, of Pittsburgh, said: "I wish to say that the law makes every man who stands idly by without any effort to suppress the riot and disorder, guilty of rioting. Such a man is responsible for all the consequences of disorder and rioting, whether such rioting results in the loss of property or loss of life. No matter what the result, such a man is equally guilty for such degree of crime as the facts and results warrant." If the liquor traffic as now carried forward is a crime, then, according to the reasoning of Judge McGee, all who stand "idly by without any effort to suppress" this traffic, are guilty of the crime of liquor-selling and are responsible for all the evil consequences that flow from the selling.

But the case is still worse, for society does not simply stand idly by witnessing the horrors of the rum traffic, but by law licenses that traffic and shares in its proceeds. Rev. J. W. Mendenhall, D. D., late editor of the *Methodist Review*, said editorially in the November-December number of 1891: "We may grieve over the situation; we may denounce the political alliance which involves the community in practical relations with the traffic, but that is not enough. In all honesty let us acknowledge the fact of such alliance, and then demand its repeal. The party that unites with the rum power is the party that unites the community to that power; and as we condemn the union, so should we condemn the party that effects it." He further says: "If this is the situation, the remedy is not at present in law, unless in law to arouse and punish the community, not at any time in tax or license, but in repentance, even as Nineveh repented in sackcloth and ashes; in amendment, because the wickedness of the community is greater than that of the rum power; and in turning to the Lord, who though He has pronounced a woe upon the traffic, will hold no less guilty the community that by sympathy, subterfuge or otherwise gives it support of law."

The community is made up of individuals. What the community does as a whole, the individual member of the community does personally, if he approves and helps to bring about the thing done. This logic makes the person who gives his influence as a citizen in favor of the legalized rum traffic guilty of all the evil that it inflicts upon society. Behind the rum-seller is the law that licenses the business. Behind the license law is the legislature that makes the law, and behind the legislature are the individual members of society who elect the legislature. Without the voter, there can be no legislature; without the legislature, there can be no license law; without the license law, there can be no legalized saloon. If the man who sells is bad, the law that authorizes the selling is a bad law, the legislature that makes the law is a bad legislature, and the people who elect the legislature are a bad people. Thus the license system links the citizen with the liquor business and makes him criminally responsible for the evil the saloon inflicts upon society. The criminality of the union between the saloon and the citizen who indorses license, is emphasized by the fact that he shares as a citizen in the profits of a business that is essentially criminal. The license fee goes into the public treasury in one form or another and represents the financial interest of the citizen in the saloon. If the money that goes into the saloon-keeper's till is bad money, the license fee which goes into the public treasury is equally bad. If the saloon-keeper is a bad man because he makes money by pursuing a bad business, the man who willingly shares in the profits of that business is also a bad man. From any possible point of view the license system makes the citizen who supports it *particeps criminis* in the liquor business.

New York City.

IVORY SOAP

"IT FLOATS"

IS NOT LOST IN THE TUB.

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BOSTON UNIVERSITY. Anniversary Week.

THE exercises connected with the Commencement of Boston University—occurring this year on the 4th, 5th, and 6th of June—have, with each recurring year, gained in public interest and favor. Large and enthusiastic crowds gathered at all the public exercises. The examinations in the classes were unusually interesting, as showing the thorough methods of instruction and the mastery of the prescribed studies by the students. The School of Theology stands at the head of such institutions in the Methodist Episcopal Church. No one who witnessed the examinations could fail to perceive the thoroughness of the work done. The student is taught to think and to work in a scientific way. One who had often attended the theological examinations at Harvard remarked that these surpassed anything he had witnessed in the theological examinations of the older institution on the banks of the Charles. The student has not only a few theological notions; he has been drilled in right methods of thinking and of careful yet bold investigation, and is hence able to render a reason for the hope that is in him—a sort of education which cannot fail admirably to prepare him for the actual life into which he is to enter.

The Baccalaureate was delivered by President Warren in Bromfield St. Church, on Tuesday, June 5. The house was packed to the doors and beyond with students and interested listeners from outside. Prayer was offered by Prof. Daniel Steele, the responsive reading of a Psalm was led by Prof. B. P. Bowne, and the whole audience joined in singing an original hymn. "The Two Kingdoms," the subject chosen by the President, was fruitfully treated. The kingdom of Italy was used as a foil to the kingdom of Christ, which was considered in its subjects, its sovereign, and its aim and results. The kingdom begins in the individual soul, which passes through the stages of justification and regeneration to the condition of the perfect man in Christ Jesus. The temple of God is reared from these individual stones. The lesson of personal and practical religion was enforced, and the young persons now moving out into the great harvest-field were exhorted to aspire to noble things and to act well their part in life.

Boston University Convocation.

Immediately after the sermon by President Warren, the annual business meeting of the Convocation was held in Convocation Hall. President Warren occupied the chair, and Rev. W. P. Thirkield, D. D., conducted the devotional exercises. After some routine business, Dr. Warren stated that one week ago last Saturday, May 26, was the twenty-fifth anniversary of the signing of the University charter, and followed this statement with some very pleasing reminiscences connected with the origin of the University.

Representatives of the various departments were then called upon to speak. Rev. Edw. H. Hughes, of Newton Centre, represented the School of Theology. He spoke forcefully upon the power of education in the development of the Christian Church in the past, and by many allusions showed how Boston University was doing a great work in this field. Not by way of criticism, but by way of suggestion, he thought that a closer personal contact of the professors with the students, and the introduction of elective courses of study, including a course in philosophy, would be improvements greatly appreciated by the students.

Charles Steere, esq., of the class of '76, represented the School of Law. He said when he entered the University in 1872 the law department had a class numbering nineteen, a library which contained 125 volumes, a pair of dumb-bells, and a bust of a Methodist preacher. The present year the class numbers 52, while the library contains 5,000 volumes. He said that the University had already graduated, in this department alone, 971. He alluded, in closing, to the distinguished men among the alumni who occupy eminent positions in our country.

Dr. A. Howard Powers, class of '85, spoke for the School of Medicine. He said in his profession it was their business to practice rather than to preach, and to prescribe rather than to plead, so that he felt somewhat out of place upon the platform. Notwithstanding this, however, he interested and instructed the Convocation by a clear and concise statement of the progress which had been made in medical science in the last few years, and the prominent place which Boston University had occupied in this advancing column.

Miss Alice Stone Blackwell, the distinguished daughter of Lucy Stone, and editor of the *Woman's Journal*, represented the College of Liberal Arts with a speech which charmed and enthused every member of the Convocation. She said that Boston University was fortunate in having Harvard College near by as a lightning-rod to draw off the rich men's sons who came to college only because it was fashionable to do so. The speaker exhorted the alumni to be loyal to their Alma Mater, and to do everything in their power to build up the University.

The only elective office in the Convocation is that of secretary. Rev. T. Corwin Watkins, D. D., of Chelsea, was unanimously re-elected to fill this position.

The Graduating Exercises

formed an occasion of unusual interest. Music Hall was crowded to its upper galleries with a select and enthusiastic audience. On the ample platform sat the president of the University,

Dr. W. F. Warren, surrounded by a large number of dignitaries in state and church. Prayer was offered by Rev. E. F. Holway, of Salem. The nine speakers, chosen from the different schools in the University, did themselves and the occasion ample justice. They were often applauded for noble expressions or the pat putting of point, and some of them were recalled to the platform by the persistent applause. Most of the speaking was admirable. In the great Hall and before the vast audience they spoke impressively by aid of well-trained voices and the self-possession which comes with ample preparation. In the treatment of their themes they exhibited great freshness as well as carefulness of thought. Mr. J. E. W. Mueller handled "The Question of Church Unity;" Miss L. M. Smith used the subject of "Deserts" in a fruitful way; Mr. G. W. Johnston considered "Injustice to Criminals;" Mr. J. F. Trull treated "Individuality in Medicine;" Mr. A. C. Curtis, "The New Spirit of Democracy;" Miss A. C. Weeks, "A More Excellent Way;" Mr. W. G. Aurelio plead for "The Spiritual Element in Education;" Mr. C. E. Burbank criticised the "Protective Tariff" as an undesirable measure of "Paternalism;" and Mr. G. H. Murphy wound up in some noble words showing the sympathy of "Christ for the Laborer." [Mr. Murphy's address is given in full below.]

The graduates, as they passed across the stage to receive their diplomas, made a fine appearance, those of the Liberal Arts Department in their Oxford caps and gowns. A finer-appearing class of students we have not seen for many a day—fine physically, but none in whom the animal seemed to be the main quality. The ladies rank well with the gentlemen. In their addresses they held the audience magnificently, and often with enthusiasm. Co-education is certainly a success in Boston University.

From the School of Liberal Arts, or college proper, 44 graduated. The School of Theology sent out 23; the School of Law 52; the School of Medicine 23; the School of Agriculture 30; and the School of All Sciences 6. Though a very young institution, Boston University already has a large number of graduates from the college and department schools. The Law School has a very high reputation, and has attracted many students. In the twenty-one years of its existence it has graduated a thousand students, many of whom occupy high place at the bar. An unusual number of Boston University graduates have attained high position in the educational and professional worlds. Wesleyan University and the Ohio Wesleyan both have presidents from the younger Boston. Vice-Chancellor Beller of the American University is also from Boston University.

CHRIST FOR THE LABORER.

[Address delivered by George H. Murphy, of the School of Theology of Boston University, upon graduation day, June 6.]

IN a recent lecture Joseph Cook has said: "If we are to be saved from a starvation army like that which besieged the State House, it must be through the Salvation Army." On the same question Pope Leo XIII. says: "No practical solution will ever be found without the assistance of religion." In loyalty to Christ we join with Mr. Cook and with "His Holiness" in the conviction that the Gospel is sufficient for the labor problem. Labor difficulties will cease as soon as the Gospel has wrought its perfect work, regenerating the laborer and Christianizing his environment.

In the feeble effort already made, the church has sought to convert the laborer rather than to Christianize his environment. She would convict him of sin and regenerate him. But he will have none of her teaching; her evangelism he despises; her profession to love him as herself he laughs to scorn. In short, the laborer bears the church a bitter hate. Just before he addressed a labor meeting in Chicago Editor Stead was warned: "If you say anything about the church or religion, they will hiss you off the platform. This crowd takes no stock in these things."

But is the church in any way responsible for this bitterness? There are some ugly facts against her. First, in choosing her location she has left the laborer alone in his distress. In the 13th Ward, South Boston, there are 22,000 people, and no Protestant churches. In the 11th Ward there are fewer people and thirty churches. In this the church has nothing against the laborer; she has simply in priest and Levite fashion sought her own interests. But not in location alone has the church failed of the love that seeketh not her own. What thunders we had from the pulpit; what masterly editorials of the religious press; what ponderous Christian petitions over the Sunday opening of the Fair! That holy institution, the American Sabbath, was not assailed without the protest of the church. Yet when the bakers of New York sent letters to the preachers asking their aid in securing Sunday, out of five hundred letters only a half-dozen were answered. Is it any wonder that in New York laborers hiss the name of the churches, though they cheer the name of Jesus Christ?

This bitterness of the laborer will never down before the ordinary church methods. Money for night missions and for charity falsely so-called only intensifies it. These gifts cost the church nothing, for with this price she has bought a good name and an easy conscience; and where could she have made the purchase at a rate more self-ruinously cheap? The laborer suffers wrong, and he wants neither to be evangelized nor pauperized, but to be befriended. And was not Elijah given food and sleep before he was

told of his sin? Did not Christ first heal, and then say, "Go, sin no more?" The laborer's coldness must be melted into confidence under the touch of helpfulness. And how quickly he responds to that touch! Among the 15,000 Italians at the "North End" at least two-thirds are day laborers. For years these men have been ground under an oppressive wage system of the Italian "bosses" and robbed of their earnings by the Italian bankers. Only on last Thursday twelve hundred of them gathered in Faneuil Hall to protest because the "bosses" charge the laborer a heavy commission for securing him work, and then discharge him in order to make a new commission for filling his place with another; to protest, also, because the money entrusted to the bankers never reaches the wife and family in Italy. Hopelessly ignorant of our language and of their own rights, they suffered that which long ago should have met the protest of every church in Boston. But the churches did not know! And why not? Where were they? Standing at a safe distance, their towers rising serenely oblivious to this oppression. Yet how completely a touch of Christ wins these men! Their wrongs attracted the attention of our "University Settlement" on Hull St., and, securing an attorney, they are forcing the "bosses" and bankers into line. To overcome the difficulty of language, a preacher of their own tongue was brought from Italy. This man lives with them and for them. In their loyalty to him they would honor him with their lives. In six months Signor Conte has gathered a church of a hundred members, where from their love to him he easily points them to the love of God.

The church is right in seeking to regenerate the laborer. Nothing else will make a free man of him. But she must cease giving her money only, and give herself in personal, helpful friendship. By self-giving the Salvation Army succeeds where every church has failed. They give neither lunch nor old clothes. They sometimes sell these things at a low rate, but when they give, they give themselves. The Army officer goes down into the street and lays his hands on men, and, forgetting all but their terrible need, he has grappled that need with a fertility of adaptation that has shamed the impotence of the church. He has not discussed with the church "how to reach the masses," but meanwhile he has reached them by reproducing among them the life of Him whose every act was fathered by His matchless love and pity for the helpless.

In no way can the church more readily dispel the laborer's ill-will than by an honest effort to Christianize his environment in the business world. A layman of the spirit of Jean Leclaire is often worth a half dozen evangelists. To each of his one thousand employees he declared twenty per cent. annual dividends; yet he died worth a quarter-million dollars. We may catch his spirit from his own words: "I believe in the God who has written in our hearts the law of duty, the law of progress, the law of the sacrifice of one's self for others. I submit myself to His will. I am an humble disciple of Him who has told us to do to others what we would have others do to us." But you do not expect men to do business in that spirit! And why not? Why not put just that spirit in place of the colossal selfishness of the business world? To say we cannot is disloyal to Christ. If the business world must be selfish, then the Golden Rule is but a plaything, and Christ is a dilettante solving the easy problems of life. The arch heresy of the hour, more dangerous a thousand times than all attacks on the Pentateuch, is this faint-hearted, Christ-betraying spirit that bids the Son of God stand still before the giant selfishness of "business." That same spirit would have said, "We must do what we can on Sundays; the Gospel is not strong enough to draw these men from their trade on other days." Yet there was Phillips Brooks grandly crowding St. Paul's with Boston's busiest men at the noon hour. God send us such another, with his great heart to draw the busiest men about him, and with his artless manliness to carry the Gospel into this Thibetland of American trade! God send us many such, till by the daily lives of business men the false distinction between the sacred and the secular shall be forever canceled; till business shall become "to men a high calling of God, the medium through which unselfish spirits shall pour out their ministries of help and friendship!"

Boston University—Report of Visitors.

THE committee assembled in the parlor at 72 Mt. Vernon St., June 4, and organized with Dr. W. H. Thomas for president, and Rev. O. C. Poland for secretary. Members of the committee were assigned to every department of the work, and in this report give to the public their conclusions.

Concerning the neatness and healthfulness of the apartments of the school, in its general aspect it is all that can be desired. There has not been a case of serious illness among the students during the year.

We think it a matter for congratulation on the part of our whole church that in these days of Biblical criticism, when inquiring minds are asking for the reasons of our faith and when there is danger on one side of too hasty conclusions and on the other of too extreme conservatism, that here in our oldest School of Theology we have such a devoted, earnest and progressive band of men teaching the candidates for our ministry. We are especially pleased with the spirit of fairness which characterizes the discussion of debatable questions, and also with the methods of original investigation and breadth of thought which are manifest in the instruction of the school as witnessed in the essays read before the committee. The board of visitors are convinced, after listening to the examinations and after comparing notes, that they have never known the work of the school to be excelled. "Better than ever before," is our verdict.

The old objection that a theological training

would destroy the spirituality of our ministry, is answered in Boston University. This year nearly seventy students have served as pastoral supplies with regular work, and many more have been engaged in missionary work in Boston under the direction of Professor Mitchell. In these meetings, conducted by students, in the city hundreds have inquired the way to Christ, many of them being hopefully converted. Young men who had wandered from home and fallen into vice have been found, brought to Christ, and restored to their friends.

Among the students is one who is known as the lodging-house missionary, who has achieved unusual success in this difficult work. Others have developed excellent ability as missionaries to the foreign population of the city—Jews, Portuguese, Italians and Scandinavians. We need to add only that this soul-saving work is most heartily endorsed by the entire faculty and management of the school. If, now, we put with this account of the city work, the work done by the stated supplies, we shall have a showing from these students which will compare favorably with an equal number in the regular ministry.

May the manifest favor of our Heavenly Father be continued to Boston University School of Theology!

W. H. THOMAS, D. D., C. F. RICE, D. D., R. F. HOLWAY, New England Conference; J. I. BATHOLOMEW, W. J. YATES, A. M., New England Southern; C. W. ROWLEY, Ph. D., J. W. ADAMS, New Hampshire Conference; D. W. GATES, M. D. JUMP, W. W. FOSTER, Jr., Troy Conference; THOMAS F. JONES, Maine Conference; S. L. BOWMAN, S. T. D., A. T. CIVILLI, S. T. B., New York Conference; W. W. BOWDISH, D. D., New York East Conference; R. C. FOX, M. S., WELLS, Central New York Conference; O. C. POLAND, Genesee Conference; A. LOWREY, D. D., Cincinnati Conference; F. C. PILLABURY, Detroit Conference.

Class Reunion.

THE class of 1862 of the Theological School of Boston University held a reunion in the Library, 72 Mt. Vernon St., June 6. Of the eleven who graduated thirty-two years ago, only six survive. All but one of these are now in the active work of the ministry. They are: Revs. M. T. Cilley, of Raymond, N. H.; J. G. Gooding, Moores, N. Y.; John Worthman, Linwood, N. J.; Church Tabor, Langdon, D. C.; W. W. Baldwin, Lynn; and W. M. Ayres, Danvers. Each of the six had previously signified a purpose to be present, but owing to circumstances beyond their control, some were detained at their homes. Four of the class have served as presiding elders. The aggregate time of service in the ministry since graduation is about three hundred years. The reunion was pleasant in reminiscences of the past, though tinged with sadness from the fact that so many had passed away. It was voted to call another meeting of the class on its thirty-fifth anniversary, June, 1897.

W. M. AYRES, Sec.

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The Conferences.

N. E. Southern Conference.

Providence District.

A new charter for the church in Phenix has been adopted since the beginning of the Conference year. Much credit is due the former pastor, Rev. J. S. Wadsworth, for his earnest efforts to secure this charter and thus place the church on a basis in harmony with the provisions of the Discipline. The fifth anniversary of the Epworth League was appropriately observed, May 13. The pastor, Rev. J. H. Allen, preached a sermon to young people in the morning. In the evening the anniversary exercises of the League were held. Among other features all the departments reported their work for the past year; the department of Mercy and Help reported 148 calls made upon the sick and infirm. On Saturday evening, May 19, the twentieth anniversary of the Ladies' Benevolent Society was observed. The pastor's wife presided, and the treasurer, Mrs. Susan Bowler, reported that \$4,000 had been collected and expended by the society since its organization in May, 1874. On Memorial Sunday, Mr. Allen preached before the McGregor Post, No. 14, G. A. R., from Psalm 137: 5, 6. The sermon was spoken of very highly in the local papers as being scholarly, tender and patriotic. The preacher was one of four brothers, all of whom went to the front at the call of the nation to defend its honor and perpetuate its institutions.

Rev. John Oldham gave the sermon in the Methodist Church in Woonsocket before the local post of the G. A. R., May 27. His subject was "America's Crown Jewels;" text, Zech. 9: 16. The sermon was given in full in the *Evening Reporter* of the following day, and was an excellent one.

Rev. W. B. McIntire, of St. Paul's Church, Providence, was orator of the day at Oakland Cemetery, Providence, on Decoration Day.

Rev. H. B. Cady, of the Thames Street Church, Newport, gave the oration on Decoration Day in front of the Kent County Court-house in East Greenwich. The patriotic sentiments of the orator elicited frequent and hearty applause from the great audience that listened to him. Mr. Cady is department chaplain of the G. A. R. of Rhode Island.

By vote of the Association, June 8, the camp-meeting held for several years at Hebronville, Mass., is to be discontinued.

Prof. William North Rice, LL. D., of Wesleyan University, is to preach the sermon before the graduating class of East Greenwich Academy on Sunday afternoon, June 17, and Rev. M. S. Kaufman, of Providence, will give the Conference sermon in the evening. On the following evening Rev. Dr. Manley S. Hard, secretary of the Board of Church Extension, will deliver the address before the literary societies. The graduating exercises will occur on Thursday, June 21. X. X. X.

BROCKTON AND VICINITY.

The last meeting of the Social Union for the year was held in Hotel Belmont, Brockton, on the evening of May 14. The social hour from 6 to 7 was enjoyed by a large number in the spacious parlors of the hotel. Proprietor Winter exceeded all former occasions in the variety and excellence of his menu. Prayer was offered by Rev. O. A. Farley. Rev. C. M. Melden delivered the principal address. It was a strong, manly treatment of the relation of the church to the social questions of the day. Its pleasantness and grace showed a mastery of the art of public address. The following newly-appointed pastors were called, and responded with brief toasts: G. E. Dunbar, of Stoughton; R. S. More, of North Easton; E. H. Hammond, of Cohasset; E. H. Dupuy, of Franklin Church, Brockton.

At the June session of the Preachers' Meeting Rev. M. B. Wilson read a paper on "Duties of Our Church which Need Emphasis." The duty of church members to the prayer-meeting, the class-meeting, the Sunday-school, to the Catholic question and the liquor question, was shown in burning, vivid words. The meeting adjourned to the Monday after the first Sunday in September.

Cohasset. — The pastor, Rev. E. H. Hammond, was remembered with a huge May-basket. His sermon to the G. A. R. Post is spoken of as most excellent. A deep spiritual impression was made on members of the Post.

Whitman. — On Sunday evening, June 3, Rev. O. A. Farley gave the second of a series of sermons on "Great Men of the Old Testament." The sermons are attracting large audiences. One was received into full membership.

East Bridgewater. — Cottage prayer-meetings are being held in neighborhoods removed from the village. Much good is being accomplished. A three months' trial is to be made of a morning preaching service instead of afternoon. The pastor, Rev. M. B. Wilson, preached the Memorial sermon to the G. A. R. Post. He preached the sermon last year, and so well was the Post pleased that they chose him again this year.

South Braintree. — The pastor, Rev. S. E. Ellis, one evening at prayer-meeting wondered where all the people were. When he reached home he found them at the parsonage hanging an immense May-basket. A number of new Methodist families, the kind that go to church, have recently moved into the place, more than filling out the vacancies caused by the organization of the new Baptist Church.

North Easton. — The Sunday-school here is especially good. Superintendent Washburn very happily combines his business principles with the Sunday-school, and the Sunday-school principles with his business. As a consequence, both flourish. Nearly all the heirs of the old Washington St. Church have signed quit claim to the property. The pastor, Rev. R. S. More, preached to the G. A. R. Post on Memorial Sunday. His delicate blending of spirit and wit and eloquence captivated the old veterans. June 3, 5 were baptized.

Stoughton. — The class-meetings have nearly doubled in the past three months. The pastor, Rev. G. E. Dunbar, preached to the G. A. R. Post on Memorial Sunday. It is said that it was the largest memorial service ever held in the town, and the discourse gave the best satisfaction. May 20 a son was born to the pastor and his estimable wife.

Rochland Centre. — The Sunday-school has gained fifty per cent. the past quarter. The meetings held at the town almshouse are doing good. The pastor, Rev. H. G. Ogden, was invited to preach the Memorial sermon. The members of the Post say they are not sorry. June 10, 6 were received into full membership.

Holbrook. — Another Maybasket! These Methodist people are kind to their pastors. The Jun-

ior League bids fair to become the liveliest part of the church. Friday evening, June 1, the pastor and his wife gave the Juniors a reception at the parsonage. Formal invitations were sent through the post-office, which greatly pleased the children. The Sunday evening congregations are steadily increasing. The tide of young life in the town is turning toward the Methodist Church. The pastor, Rev. J. N. Geisler, preached the Memorial sermon in the town hall, June 3, 2 were baptized and 2 received into full membership.

Brockton, Central. — This church has lately received a bequest of \$1,000 from a lady recently deceased. The pastor, Rev. C. M. Melden, enjoys the hearty co-operation of his people. June 3, 5 were received by letter, 2 into full membership, and 2 on probation.

South Street. — Sunday evening, June 3, the pastor, Rev. G. W. Hunt, spoke on "The Character of Judas." His Sunday evening sermons have become very popular. The trustees through the pastor have purchased the building in which the Layden Mission services have been held. It has been moved to the lot recently given to the Mission, repaired and painted at a cost of \$185. The value of the property now is \$1,200. The dedication will take place June 12. The Sunday-school now enrolls over a hundred, and the congregations average 75. In the establishment of the Layden Mission, South St. Church has conferred a blessing on the city of Brockton. June 3, 1 was received in full, and 10 adults were baptized.

Emmanuel, Swedish. — The pastor, Rev. Herman Young, was given a splendid reception on his return from Conference. The chapel built three years ago is too small for the congregations. A new church is to be built this summer. Pastor Young keeps a revival going the year round. A number have been converted since Conference. Eight have been received by letter and 3 on probation.

Pearl Street. — Rev. S. T. Patterson preached and administered the sacrament, June 5. In the evening the pastor, Rev. J. E. Johnson, gave the last of a series of illustrated sermons on "The Life of Jesus." The house has been crowded every evening. After-meetings were held, at nearly all of which souls were converted. The pastor started on a three weeks' trip through the West, on the 5th inst. May 20, 28 were received into full membership, and June 3, 2 by letter.

African Methodist Mission. — About a year ago Rev. W. N. Berry was sent to labor with the colored people of Brockton and Plymouth. It seemed that the majority of Brockton colored people are Baptist in church proclivities, and so sectarian as to give but little sympathy to the Methodist Mission. Their endeavor to organize a colored Baptist Church has proved a failure. Bro. Berry is a man of unusual ability. If he could return another year, doubtless a strong society might be organized. G.

New Bedford District.

The Methodist Social Union of New Bedford and vicinity closed the most prosperous year in its history by a banquet and social in County Street Church, May 21. The evening was pleasant and the attendance large. Nearly three hundred sat down to the well-filled tables and enjoyed the choice menu. The occasion was the annual meeting of the Union, and at the business meeting after the supper the following officers were chosen for the ensuing year: President, Lewis C. Small, of Pleasant St.; vice-presidents, Lot B. Bates, Fourth St., Miss M. R. Hinckley, Pleasant St.; recording secretary, Mrs. R. F. Raymond, Allen St.; corresponding secretary, Mrs. Mary Hathaway, County St.; treasurer, Louisa N. Tilden, Fourth St. The guests then listened with pleased attention to the well-chosen and timely program selected for them by the committee. The theme of the evening was "Methodism." Mr. L. B. Ellis presented "The Beginnings of Methodism in New Bedford;" Rev. C. E. Harris, D. D., portrayed "The Future of Methodism;" Miss F. Winchester spoke for "The Young People of Methodism." Instrumental and vocal music of a high order enlivened the evening and gave variety to the exercises.

The year opens most hopefully at Pleasant St. The new pastor, Rev. C. E. Harris, D. D., has been received with glowing eulogies and affection. A very delightful reception tendered him and his wife by the church was largely attended and enthusiastic in its character. The congregations are large and attentive. The social meetings crowd the vestry. The spiritual feeling is warm and lively and seems on the increase. A new determination and spirit pervade all departments of church work, and the outlook is good. The trustees have expended \$500 in improvements on the parsonage. Several accessions have been made by letter and on probation. On Memorial Sunday the pastor preached before the naval veterans to a congregation crowding the church. It was a memorable occasion.

The many New Bedford friends of Rev. A. Cameron regret his removal from the Conference. His wife and daughter will make their home in New Bedford till autumn, when they will join Bro. C. in Florida.

The health of Rev. C. W. Holden, of County St., has been greatly benefited by his trip to Bermuda just after Conference. He is pushing the work of his church on all lines with his accustomed energy. The work of the King's Daughters of this church was so successfully and impartially carried on last winter in maintaining a soup kitchen for the relief of the poor that the Monte Pio Society, a society of Portuguese Roman Catholics, made them a donation of \$20.

Osterville and Marston's Mills. — The return of Rev. O. E. Johnson to this charge for the third year was hailed with joy by the people of both parts of the charge. The attendance at the preaching services and at the Sunday-school is very encouraging. At both places the increase has been very marked during this pastorate, especially in the Sunday-school. At Osterville the Young People's Aid Society, organized to assist the church both socially and materially, has already in some degree accomplished the object of its formation, and much greater results are expected in the future. A union Christian Endeavor Society, composed of members of the Methodist and Baptist congregations, is doing excellent work. Mr. and Mrs. Johnson have been sorely afflicted in the severe illness of their youngest child, a babe of five months. The health of Mrs. Johnson has not been good for some time, but at last reports both were improving, and perfect recovery is hoped for speedily.

At Cotuit there is a Methodist and an Independent society which worship together. Rev. W. S. Foster, a Free Baptist, is the present pastor. During the past winter the place has been visited by a gracious revival, in which about thirty persons professed conversion. As many of these desired baptism by sprinkling, Presiding Elder Eia on his visit there, June 4, by re-

quest of the pastor, administered the rite to 14 adults and one infant. Though the service was on a week night, a very large congregation was present and gave very reverent attention to the sermon which preceded the baptismal service.

N. B. D.

New Hampshire Conference.

Concord District.

Camp-meetings. — The district camp-meetings will commence as follows: Weirs, Aug. 20; Groveton, Sept. 3; Colebrook, Sept. 10 — each continuing from Monday to Saturday. Let pastors and people plan early to be present.

District Stewards. — These will meet on the Weirs Camp-ground at 1 o'clock, Aug. 22.

Free Seats. — The quarterly conference voted to make all the seats free in the new Baker Memorial Church in Concord. Allotments of sittings are made, however, to families and regular attendants. Twenty-six ministers, the pastor reports, were present at the dedication. Among them and aiding in conducting the services were Rev. J. W. Merrill, D. D., Rev. O. S. Baketel, presiding elder, and Rev. C. W. Bradlee, a former pastor of the church.

Early Camp-meeting. — Rev. Willis Holmes has been conducting a meeting in a tent in East Colebrook. Several of the preachers have been assisting him, among them Revs. Perkins, Farmer, Langford, Brown, Loyne, Danforth and Drury. The meeting was a successful one.

Change of Boundary. — The joint commission raised by the New Hampshire and Vermont Conferences agreed to the proposition of the latter to change the boundary between the two Conferences; so that all those towns lying between Guildhall and Canada and bordering on the west side of the Connecticut River shall be included in the New Hampshire Conference. The approval of the Bishops presiding at the next sessions of the two Conferences is necessary to complete the change.

Mixed Relations. — In view of the above action, Bloomfield and Canaan churches, lying in the territory referred to, are placed in the care of the presiding elder of Concord District. The former has been supplied by appointing Rev. J. Roy Dinsmore as pastor, while the Bishop re-appointed Rev. J. Wesley, of the Vermont Conference, to the Canaan church. Only amicable and pleasant relations are expected from this mixed condition for the time being.

Milan Revised. — For three or four years this church, the only one in a township containing a population of about 1,100, sustained a preacher for only three months of the year, paying him \$100. This was all the people thought they could do. Last year a somewhat desperate effort was made to awaken them to a sense of their needs and ability. A young man was appointed as a supply for the full year; but the officials wrote him not to come and wrote the presiding elder accordingly. He telegraphed the man to go to Milan and stick. He went. Results: The charge raised \$500 instead of \$100; the parsonage (unoccupied by a pastor for ten years) has been renewed and put in order; on May 27, 8 were received from probation into full membership, and others are ready to be received; congregations are large; people and pastor are happy; the children and youth are being cared for, and the kingdom of heaven is being built up in Milan. More labor, faith and sacrifice will bring still greater reward. The pastor is Rev. E. C. Clough. The Great Helper be with him the second year!

Stark. — Under the touch and pressure of the new pastor, Rev. O. W. Bryant, this charge, somewhat depressed for two years, shows signs of new life and strength.

Cordially Received. — This may be said of the 14 new pastors who have recently entered upon their work on the district. So much was assured in advance as to those who returned to former fields of labor.

Mettie. — Rev. M. Tisdale, the new pastor, who drives twenty-six miles every Sunday and Wednesday between his two appointments — West Thornton and Ellsworth — says he does not think the distance long. This in part because of his high-blooded Kentucky horse. But the mettle is in the man as well as in the horse. He visited 93 families in the West Thornton section and 33 in Ellsworth the first month of his pastorate, and read the Word and prayed in most of them.

Student-pastors. — We have three of these from the Seminary in Tilton serving as supplies — Mr. Brown at Weirs, Mr. Atkinson at Gilmanton, and Mr. Fisher at East Tilton — all capable of good work and doing it, to the joy of the people they serve. This writer has great joy in the fact that God is raising up such young men, who turn away from the pursuits of gain and pleasure to enter the Christian ministry.

Fellow-Helper. — While a little impaired for service by the results of a grip cough, the presiding elder called to his aid Rev. M. Howard, and the people realized they suffered no loss in

(Continued on Page 13.)

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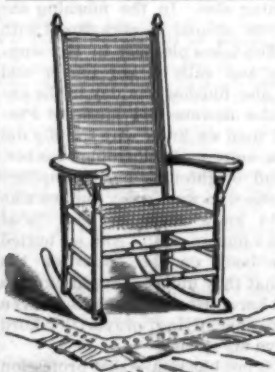
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Current Art.

Jeanette M. Dougherty.

Nearly thirty thousand people visited the American Art Galleries in New York at a recent exhibit of paintings. The groups of American works (among them George Innes, Alexander Harrison, Charles H. Davis and A. H. Wyant) were of more than usual interest. The catalogue of Wyant's paintings contained the following brief preface of loyalty and respect written by the wife of the artist: "As art was to him his life, so his life was spent in and for his art simply, lovingly, with a mastery over physical suffering such as only the few who knew him could well realize. He was working always, experimenting, the result of which is the hundred and forty pictures and sketches of this collection." These pictures of America's foremost artist, whose work is now over, will be carefully treasured. Wyant was a landscape painter; he was fond of the woods. He loved the trees and understood their language, and could interpret Nature's various moods.

The first exhibit in the West of Alexander Harrison's paintings is given in Chicago. Only three exhibits of his works have been made in this country, and the great marine artist is better known abroad than in his own land. The marines of Harrison baffle description; they are marvelous in execution and wonderful in the power they possess over one. It is hard to put into words the lustrous tints of the opal caught in sea and sky, and the crisp salt breeze from off the ocean. The rendering is so true to nature, so full of life. One was heard to remark, as he gazed at a marvelously beautiful marine: "It must have been true, or he would not have said it." Paintings do speak with such power that the truth stands revealed to us. We need to see great paintings; they inspire us, uplift us; they have a message for us that is useful and helpfully beautiful. Harrison's marines rank with the world's greatest. Browning expresses a truth in "Fra Lippo Lippi" when he says we learn to love these familiar things when we see them painted. The artist does us a lasting service when he touches them with a master hand and they stand before us in their true light.

In the recent additions to the Luxembourg gallery, a larger place was given to foreign collections. This shows that France appreciates the fact that art belongs not to one country, but to all. Danna and Harrison were the Americans crowned with French laurels. The picture of Harrison represented a lonely beach at receding tide, at the changing hour between sunset and moonlight, when the sunset is burned to gray and the moon just beginning to touch the desolate dunes, while the horizon loses itself in blackness.

Great interest is taken by Art Societies in a bill passed by the New York Legislature two years ago appropriating a sum of money for the erection of a monument to the Soldiers and Sailors. A triple committee from the National Sculpture Society, the Municipal Art, and the Architectural League has been appointed to urge the carrying forward of the work. So representative a committee to consider this art project will certainly call for the finest plans American artists can conceive. The grandest monument in the world today is the "Arc de Triomphe" (Paris). It is hoped that this great State will equal or surpass this monument and erect a thing of beauty for all time.

William Morris says: "You cannot educate, you cannot civilize men unless you give them a share in art. I know that there are people of good will now, as there have been in all ages, who have conceived of art as going hand in hand with luxury—nay, as being much the same thing—but it is an idea false from the root up, and most hurtful to art. I entreat you to strive to enter into the real meaning of the arts, which are surely the expression of reverence for nature, and the crowning of nature, the life of man upon the earth."

Says Churchill, in "Art Study and Liberal Education": "If education means anything at all, it means development of the powers of man into fullness of life. This being the goal toward which we are striving, it is worse than nonsense to leave out of account those modes of thought which lie nearest the soul of mankind. Art is a word embracing those modes of thought. Music, poetry, painting, sculpture and architecture, in their highest estate, tend to reveal or inspire the loftiest feelings and aspirations. They uplift the spirit of man; they reveal man to himself. In them have been poured the richest treasures of the heart and intellect since the world began."

Great interest is taken by educational leaders in an organization called the "Central Art Association of America." The society will meet the desire and need of our people for a cultivated taste and a more thorough appreciation of modern art, and will do for art what Chautauque and University Extension have done for higher education. This organization will bring the towns and small cities throughout the country in touch with the culture and privileges of the art centres in large cities. The art club of small towns is usually well versed in ancient art, but the living artist and his work are unknown. People want to see the beautiful, but do not know how; they haven't the key to the mystery. There is a heart hunger of our people that will not be satisfied until the taste is cultivated and exercised; and they have their inborn right to an appreciative knowledge of the beautiful. The ministry of Jesus began among those whose cups of happiness were

empty; the common people heard Him gladly. We find among our people a craving for something more than just the useful—a craving that is not satisfied with a dead art, but calls for a present living art. The art of the Greeks was the expression of their life, their thought. America also has an art language of its own, typical of our national life, our thought, our people. Let us help our artist to be true to himself and his highest vision. Let us teach our people to appreciate him when he comes. When art enters our homes it strikes into our life and becomes a divine spark kindling life into larger usefulness and nobler development.

Chicago, Ill.

THE NOISY SEVEN.

A WORD TO SUNDAY-SCHOOL TEACHERS.

I wonder if he remembers,
That good old man in heaven,
The class in the old red school-house
Known as the "Noisy Seven."
I wonder if he remembers
How restless we used to be,
Or thinks we forget the lessons
Of Christ and Gethsemane.

I wish I could tell the story
As he used to tell it then;
I'm sure that with heaven's blessing
I could reach the hearts of men.
That voice so touchingly tender
Comes down to me through the years,
A pathos which seems to mingle
His own with the Saviour's tears.

I often wished I could tell him,
Though we caused him so much pain
By our thoughtless boyish frolic,
The lessons were not in vain.
I'd like to tell him how Harry,
The merriest one of all,
From the bloody field of Shiloh
Went home at his Master's call.

I'd like, yes, I'd like to tell him
What his lesson did for me,
And how I'm trying to follow
That Christ of Gethsemane.
Perhaps he knows it already,
For Harry has told him, maybe,
That we all are coming—coming
Through Christ of Gethsemane.

How many besides I know not,
Will gather 'neath that heavenly wing,
The fruit of that faithful sowing,
But the sheaves are surely seven.

—Christian Work.

ARE NON-COLLEGIATE WOMEN UNDER-EDUCATED?

THE position of non-collegiate women among educated women is fast becoming an undue reproach. They are looked down upon, ignored or rejected. Education is regarded as the product of a special method, the collegiate, rather than the result of character, of life-work, of general training and scientific research, of literary ability and of culture. No one questions the ideal excellence of the collegiate method; it is only the comparative and superior excellence of actual college methods which are debatable. As comparative they depend on the college—all graduates are not admitted to the Association of Collegiate Alumnae; secondly they depend on the individual.

The assertion that one cannot be a highly educated woman without a college education is as absurd as it is untrue. Female collegiate education is still novel. When it becomes (as it is fast doing) a natural, customary feature in progress, we shall hear no more about college-bred women than we now do about college-bred men. Already we no longer respect a man simply because he graduated with honor, still less because he has merely been to college. Our respect depends on the use he makes of his collegiate knowledge in after years. We know also that there are all sorts of motives which lead men (boys) to a University; therefore again our admiration for them depends on the reasons actuating them, and not on the bare fact of their residence there. Just the same is it with women or girls.

A student deserves little praise when college is taken by her as a social incubating process, or as a relief from home duties, or as an avenue for tawdry ambitious purposes. If she goes for the sake of ultimate self-support she is only doing her duty (that does not amount to much, as those not in college are under the same obligation), and every lady graduate is not capable of becoming a teacher, in spite of her degree. The collegiate complacency that is now in the air belittles education and culture, which are as much greater than college training as the whole is greater than a part.

To regret the inability to go to college or the being so old as never to have gone is needless, if one remembers that college is but one method of getting an education. Admirable as it is, there have been and still are other ways, piecemeal, so to speak, though they be, of obtaining the same amount of knowledge, which are often better adapted to individual circumstances. Intense desire for knowledge and will power in amalgamating the material for knowledge develop a strength of mental ability and an amount of learning which will enable such a student-at-large to cope with a college graduate. That is, a college education is not a vital necessity to education itself, though it is an adventitious necessity in the procuring of a certificate by which one can get a place as teacher, professor or superintendent of schools.

The great value of colleges consists in the incentive they present to all the lower grades of education to heighten their standards. Such incentives also inspire women who never go to college to learn all they can as self-trained students; and such incentives have already inspired

those who are old or in middle life, to say nothing of their ancestors, whose records can be read in any compendiums of female celebrities.

We are not decrying college education; we are grateful for its own peculiar and general benefits, most of all for its enrichment of secondary education; but the inflated value of a college career does injustice to those who are educated without possessing that special intellectual accessory.

Much has lately been said about the intellectual worth of Miss Irwin, Dean of Radcliffe College, in spite of her non-collegiate career, which perhaps after all may have had the practical effect of enabling her to take an all-round view of education. But she is only one of many non-collegiate women whose mental training is of the finest order, and whose well-developed resources are at their ready command. No education is of value which does not make for character, refinement, righteousness, breadth of sympathy and comprehension of the relationship of events and studies. Such understanding is a finer test of education than any college degree. As women become more generally self-supporting, they will seek special schools just as men do, but there should be an entrance examination into such schools which shall be the equivalent of a college degree, in case a woman has not had time for a four years' general training in college.

—Boston Transcript.

TIRED WOMEN.

SOMETIMES wonder whether it is really a necessity of our life of the period that so many of us should be almost always tired. For tired we are in body, soul and spirit, so tired that we neither do justice to ourselves nor do the good we ought to others. Children, friends, acquaintances, fail to receive from us the rest and refreshment we might give them, simply because even the smallest cup of cold water weighs too heavily for our weary hands to hold it, our weary hearts to feel the need our neighbor has of its draught of sweetness.

Why are we so tired that life is a dragging progress uphill rather than an easy and delightful progress over a charming road, with new vistas of beauty opening at every turn? It is commonly supposed that it is because we have so much to do, and so little time and strength in which to do it, that we women are so worn out, not only now and then, but as a rule. And some provoking people complacently observe that we ought not to attempt so much, that we should let things go; it would do just as well in the end. Others make comments on our lack of system or our too great devotion to system, either of which facts, in the mouth of the critic, assumes the air of a needless blunder.

We listen and we sigh. Should we adopt the *laissez faire* principle, it would bring upon us reprobation; it always does on the woman who is prone to let her household take its chances, and who orders its routine in a haphazard way. On the other hand, the woman who plans, and carries out her plans with energy, compelling her family to be on time with military precision, is apt to gain the reputation of a domestic martinet. Both women, whichever course they elect to pursue, are quite likely to be tired much of the time.

Now can we not, each for herself, find out where the trouble is; what, in our particular case, forms the straw too much which threatens to break us down altogether?

Some of us do not get out of doors often enough. We have a great deal to do in the house, and no particular object to call us out, and so we stay in the kitchen and the chambers and the parlor from Sunday to Sunday. We literally do not taste fresh air and drink in sunlight oftener than once a week or once a fortnight the winter through. It is no wonder that we are tired.

Some of us do too much sewing. Why spend so much time, for instance, in refashioning clothes that are in order and nice simply because they are not precisely in the latest mode? A tired little woman showed me the other day a gown which it had taken her a steady week, with two late night sittings and a fierce attack of headache, to change. Sew we must and sew we will, my sisters; but don't let us expend too much time and effort on the endeavor to be always up to date in our dress. Why not be independent enough to adopt our own styles, to a certain extent?

We might be less tired if we learned not to feel in haste. People talk of being wearied by worry. Hurry wears upon one quite as much as her twin-sister, worry, and both are task-mistresses carrying whips. To worry and to hurry are to grow old in youth, to lose the sense of the elastic nerve and the buoyant spirit. If we can shut the door on these demons, we shall be less tired by far than if we give them entrance. Fretting over the inevitable distresses and annoyances of our situation has much to do with tiring us. Fretting seldom does any good. It frequently does harm. Foreboding is as idle and as surely fraught with evil.

The remedy for all the trouble is a very old-fashioned one. The little golden key called prayer unlocks for every one of us the chamber called peace. The Baviour bade us remember that our Father knoweth what we have need of, and He said: "Fear not, little flock. It is your Father's good pleasure to give you the kingdom." "The kingdom of heaven is within you." With the kingdom of heaven in our souls, earthly affairs and daily duties will adjust themselves as they ought. We shall get hold of a clue to the labyrinth in which we have wandered. We will cease to struggle. Accomplishing what we can, we shall commit the rest and all results to One stronger and wiser than we. Perhaps we shall learn how to live restfully and cease to be so often tired. The soul at harmony with God and in right relations to Him and His world, and the little bit of it in which we are partners with Him, does dominate and uplift the body in which it dwells. —MARGARET E. SARGENT, in *Congregationalist*.

Little Folks.

THE MOB OF BLOTS.

"I wish you'd be more careful, dear,"
Euphemia heard her mother say;
"I put a nice clean blotter here
Day before yesterday."

Euphemia was a naughty child;
She saw the blot, she tossed her head;
And then she actually smiled,
And this is what she said:

"The blotter's there for folks to blot;
I haven't stained the desk at all!
And each one's such a little spot—
You see they're very small!"

That night Euphemia dreamed a dream;
She wandered through secluded spots,
And then (her mother heard her scream)
She met a Mob of Blots.

They grinned, they leered, they winked, they
smiled,
The fattest of them wagged his ears,
And said: "Just look at that small child!
She made you all, my dears!"

This was too much, and with a scream
She woke. For days she never smiled.
And since the dreaming of that dream,
She is the neatest child!

—MARGARET VANDEGRIFT, in *May St. Nicholas*.

A FALL-OUT AND A FALL-IN.

Rev. Leander S. Keyser.

DORA and Josie were cousins. Dora's home was in the city, but she was visiting at her little cousin's country home, and a delightful time she was having.

The two girls were the best of friends, and for the most part they agreed very well together, spending many days at play in the pleasant fields of the large farm. But neither of them had any brothers and sisters, and so they were not used to sharing their playthings and sport with others, and of course that made each a little selfish.

So it did happen, after they had been playing together a few days, that they quarreled sometimes. Neither wanted to give up to the other. Josie's mother saw what was the trouble, and told them she hoped they would soon learn to be a little more patient and unselfish. But she had no idea that they would learn the lesson in the way they did.

One day the two girls went out to the fields with Josie's little wagon to gather flowers. They had almost filled the wagon box, and were on their way home, trudging along the steep bank of the river that flowed through the farm. Suddenly Dora cried:—

"Oh, see those pretty flowers in the meadow down there! How sweet and bright! Josie, let's go and gather them."

"No, let's not," replied Josie. "It's almost dinner time, and we'd better go home."

"Oh! it isn't dinner time yet, Josie. Your mamma'll ring the bell when she wants us to come home. I want some of those flowers. Come on!"

"It's too far, and I'm tired and hungry," Josie complained. "I don't want to go," and she hung back.

"You don't want to go just because I do," said Dora, crossly.

"It isn't so, and you're real mean to say that," flashed Josie.

"You're just as stubborn and selfish as you can be."

"So are you."

"Well, I'm going for those flowers, and I don't care if you go or not," and Dora started off toward the meadow, drawing the little wagon after her.

"You can't take that wagon; it's mine," cried Josie, running after her cousin and grasping the wagon by the hind wheels.

Then the girls began to tug at the wagon, one at one end and the other at the other, growing angrier every moment. Thus they pulled and jerked, neither gaining any advantage, and both becoming very red in the face, when suddenly the tongue of the wagon broke loose, and Josie fell back on the ground with a thud. But Dora was standing so near the steep river-bank that, when the wagon tongue gave way, she lost her balance and fell over the edge and went rolling down the sandy incline into the stream.

When Josie looked up, she could not see her cousin, but she heard her utter a scream of terror, and the cry came from the river! She ran to the edge of the bank, and saw her little cousin struggling in the water, trying to save herself from being swept away by clutched at the soft, yielding sand.

"Oh! she'll drown if I don't help her!" shrieked Josie.

But she was a brave little girl, and so she scrambled down the bank, digging her feet and hands into the sand to save herself from sliding into the water. There was no time to be lost. She reached the edge of the water, and then clutched her cousin's hand just as the current was drawing her out into the deep stream.

Together the girls managed to clamber up the sandy bank. When they reached the top and stood once more on solid ground, they fell into each other's arms, wet and splashed with sand and mud as they were.

"O Dora, if you had drowned, I'd have been to blame," sobbed Josie.

"No, you wouldn't; it was all my fault; I was so selfish. But we'll never quarrel again, will we?"

"No, indeed, Dora."

When Josie's father heard about the accident, he smiled and said, twittingly:—

"Your fall-out was settled by a fall-in, wasn't it, girls?"

Springfield, Ohio.

Editorial.

THREE KINDS.

It has been noted that there are three stages of growth commonly discernible in the Christian consciousness concerning prayer, namely, prayer as a refuge in emergencies, prayer as a habit at appointed times, and prayer as a state of continuous living. This last stage—indicated in Scripture by such phrases as "Pray without ceasing," "Praying always with all prayer and supplication"—is realized by comparatively few. But it is our only safety, as well as our highest delight and deepest peace. Since we are in continual peril from the manifold temptations on every side, we should be in continual prayer. Only this can correct the restlessness so readily fostered by the present age. Only this can bring power, for it gives us unbroken contact with Him who alone is mighty. The things which are done in a spirit of prayer are very sure to prosper. Both mental and moral health are inseparably linked with it. Let us pray more! Let us pray always!

NOT CARING TO BE BETTER.

SELF-RIGHTEOUSNESS, it has been fitly said, "does not consist so much in thinking highly of ourselves as in not caring to do better, for the humblest saint becomes virtually self-righteous as soon as he ceases to aspire towards a higher goodness." There is a class of religionists among us who greatly need to lay this saying to heart. The staple of their talk when they get together gives no evidence of insatiable desire and unceasing aspiration and an ever forward pressing to that which is still beyond. It is rather a self-congratulation that they have reached what they seem to regard as the goal. Their words indicate supreme satisfaction with present attainment. They persistently ignore the very much land there is yet to be possessed. They have brought down their standard of perfection so low that it can easily be compassed by a leap in a moment, and one consequently hears from them nothing as to any further heights up which there must be continual climbing. Accordingly self-righteousness and its close ally, censoriousness, make an easy conquest of such, greatly to their own detriment and the disgust of others. Stagnation, not progress, stamps them. They repeat the story of the past instead of reveling in the possibilities of the future.

There could be no greater mistake. No sooner do we gain one level than we should direct our whole thought to the one next above. No sooner is the ideal of excellence heretofore cherished fairly within our grasp than a still higher ideal must inevitably take its place, and our entire energy be given to realizing that. Otherwise degeneration and degradation at once set in.

OUR NEW LIQUOR BILL.

THE bill to establish the Norwegian System of selling intoxicating liquors, now before the Massachusetts Legislature, is a boomerang. Instead of a leaden bullet to destroy the traffic, it turns it over to the cities and towns in a way to be as damaging to the cause of temperance as the prevailing system. The Norwegian system, to be of any value as a temperance measure, must be brought in under a most stringent law, checking the liquor power and guarding the public morals. There are at least two reasons why we are utterly and always opposed to the new bill.

The Bill No. 943, though a substitute for an earlier and still more ineffective draft, is inadequately guarded. In spite of all its provisions the liquor demon would have full right of way to perpetrate damage on the public. The law proposed is open on all sides to abuses. The matter is not taken out of politics, as has been claimed, but would come in, in all our large cities, in a new and dangerous way. The bill not only recognizes the right to sell intoxicants, but gives respectability to the sale and endeavors to commit the respectable and temperate part of the community to the nefarious business. It opens the way to create great moneyed corporations in our cities in complete control of the liquor interests. The bill gives the corporators some good advice, but it makes no adequate provision for enforcing the advice. It presumes the matter will be in the hands of benevolent men, who will take no bribes or extra salaries, and will have an eye to the charitable distribution of the proceeds; but

we insist that no sufficient provision is made to ensure these results; and without such measures the law could prove only a curse.

There are three ways of dealing with the liquor interest—the unrestricted sale, license, and prohibition. If the sale be right and beneficial to the public, every man should be allowed to sell liquor as freely as he is allowed to sell corn or potatoes. But Massachusetts has banned the traffic. She has hoisted a red flag at the door of every rumshop in the shape of a license. The business is already condemned by the State, which has ordered out the danger signal wherever its transactions are performed. There remain, then, only license and prohibition. Between these we have to choose. The majority of the people of the State has enacted license. But against this practice of the State we enter our protest. With the General Conference of the Methodist Episcopal Church, we hold that all license laws are "wrong in principle and impotent for good. We are unalterably opposed to the enactment of laws that propose, by license, taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We will accept no compromise, but demand the unconditional surrender of the rebellious business." On this platform, and this only, can we stand securely. As Methodists we are wholly and unalterably opposed to the giving any license to the traffic.

Now this Norwegian bill proposes a license measure. The State has one plan of license in operation, and now the proposal is to change from the old to a new method. We are in the stream, and do not intend there "to swap horses." We are in the midst of a great battle, and it is not good tactics to allow the enemy to change base. Let us fight it out on this line. We are ready to stake everything on prohibition. Anything short of this can be no great gain. To fail in the advocacy of prohibition is better than to succeed with license. By long and painful experience we have learned that license means death; the path to life opens only in the way of prohibition.

SANCTIFICATION IN THE HOUR OF DEATH.

QUITE a large class of believers, we suspect, are cherishing the fond hope that death will somehow finally do for them what grace has not done; that, by some mystic stroke of omnipotence "in the hour and article of death," their souls, not yet fully cleansed from sin, shall be purified and made meet for the heavenly world. It would be interesting to know on just what grounds such a hope or expectation as this is based. What, indeed, has death to do with the matter? Death! What is it? What but a purely physical incident? And what has a purely physical incident to do with a purely moral change? A physical incident may mark the limit of opportunity for moral changes, but cannot itself become, even instrumentally, the cause of such change. What are generally understood to be the agencies employed for the promotion of any work of grace in the soul? Is not this work wholly spiritual in its nature, and conditioned fundamentally on the free choices of an intelligent, responsible being?

What, we repeat, are the agencies understood to be involved in the entire sanctification of believers? Jesus, unless we mistake, taught that one important agency is the truth. "Sanctify them through Thy truth," was the prayer of Jesus Christ Himself. But is there anything connected with truth calculated to limit its influence or effect to any particular time, place, or physical condition? How, we may inquire, can purely physical incidents, circumstances, environment or conditions seriously limit the power or annul the effect of the truth? These, to be sure, may modify, may sometimes hinder its operations or impair the symmetry or grace of its final product; but for obvious reasons they can never, it seems to us, effectually defeat it. As, then, there is nothing connected with either time or sense that can prevent the truth having its free course in our minds, we are utterly at a loss to understand why death should, above all others, prove to be the one supremely propitious moment for the truth's most effective work.

Again, we are taught that an essential agency in the accomplishment of all inward spiritual work is "the blood of Christ." "And the blood of Jesus Christ," says the Apostle, "shall cleanse you from all sin." The poet sings:—

"We who in Christ believe
That He for us hath died,
We all His unknown peace receive
And feel His blood applied."

Cowper, as is well known, most heartily avows:—

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

But what reason have we to believe that the full benefits of this atonement, as announced by apostles and sung by prophets and inspired poets, are likely to be available only in the dying hour? Where in the Bible do we find anything to this effect? Isaiah (1: 18) cries out: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Do we find any such hint here? Besides, is there anything in the nature of things that renders this at all necessary? If so, what? The promise certainly seems explicit, sweeping, unqualified: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When, if not the very moment true, sincere confession is made?

It is ordinarily considered that the Holy Spirit has something to do with our sanctification. Aye! Is not the purification of the souls of believers the Spirit's specific office work? But what is there connected with death calculated to facilitate the operations of the Holy Ghost? As they go marching on, if we will but listen, the saints in all ages may be heard triumphantly singing:—

"Oh, that it now from heaven might fall,
And all my sins consume!"

"Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy life through every part,
And sanctify the whole!"

Are these saints thus praying for a consummation essentially impracticable?

In any case, it is to be observed that the principal agent involved in the accomplishment of this great work of evangelical holiness is an Omnipotent one. "And the God of peace sanctify you wholly." "Make you perfect in every good work to do His will." "Who," says the Apostle, "shall deliver me from the body of this death? I thank God through Jesus Christ the Lord." The agent in this work, in every case—man, of course, co-operating—is divine. Now can any one offer a valid reason why, in delivering the stroke that is finally and forever to destroy the power of natural or acquired corruption in the soul, the Almighty must thus, with very rare exceptions, find Himself restricted to the dying hour? Readers, let us be saved now! If not, why not?

That Cheap Paper.

SOME of our official *Advocates* are agitating the question of reduced subscription rates. The subject is not a new one; the same papers have considered it before, and always with an issue unfavorable to reduction. If we may judge at all by the past, the current discussion will result as heretofore. The difficulties in the way of reduction, without damage to the paper, will be found insuperable. A low-priced paper means a paper depreciated in quality as well as in price. *ZION'S HERALD* has not been without some valuable experience in the matter, and that experience has enforced the ruling rates.

Look at the facts. The first demand of preachers and people is for a good paper, devoted to the interests of the denomination and adapted at once to the needs of the educated and refined and to the rank and file of our membership. They will not be satisfied without a paper suited at once to quicken thought and inspire devotion. To make such a paper requires a heavy and increasing expenditure of money. The time was when one man could make up a paper; but whoever will turn back to the sheets of fifty years ago will realize at once how cheap they were compared with those of today. They lacked variety and the able treatment of many topics then before the public. Turn back to the files of *ZION'S HERALD*, and you will find that the one subject treated with care and conspicuous ability was the slavery question. The discussion of that subject enlisted the best talent of the church and made the grand feature in the *HERALD* of the time. The editor's commanding leaders were usually on some phases of the great and live subject. The *HERALD* had famous editors far back, and what they wrote was valuable, but no one man, however versatile, could adequately handle all subjects of the time.

The readers of *ZION'S HERALD* should never fail to emphasize that first demand for a good paper. A small advance or reduction in price should have no weight beside the consideration of ability and adaptation to the needs of the hour. We are proud to think *ZION'S HERALD* compares favorably with any other religious paper; but a serious reduction in price would require also a reduction of expenditure, which would certainly work a serious injury to the paper. In this day of advanced journalism the quality of our paper should never be allowed to depreciate, but rather should improve with age.

Do you say a reduction of price will increase the circulation? That was tried once, but the

experiment resulted in no appreciable increase in the list of subscribers. There are papers which have lucrative advertising or a very wide field in which to operate, which might profitably reduce their rates. With *ZION'S HERALD* it is different. The bulk of our patronage must be in New England, and this field has been pretty well ploughed. Our list might be slightly increased by flash advertising and offers of premiums; but the gain would not be healthy or reliable, as our previous experiments in that direction have shown. What is true of *ZION'S HERALD* is equally true of the *Advocates*. Each paper has a normal reading constituency that will not be greatly enlarged. What is needed is not a reduction in the price of our papers, but the development in our people of a better appreciation of our weeklies and an exacting and universal demand that Methodist journalism become the equal of the best.

Assuredly this era of financial stringency is not the time to experiment in this matter. In these critical days every religious journal must exert itself to the utmost to maintain its present list of subscribers. An illustration is afforded in the report made by the Nashville *Christian Advocate*, the official organ of the Methodist Episcopal Church, South, to the recent session of the General Conference. This paper, which is furnished for \$2 a year and is one of the best that comes to our table, has suffered a reduction of 4,000 subscribers during the last quadrennium. This is not the time to disturb a system of administration which is and has been measurably successful. For the greatest good of the entire church we earnestly hope that this craze for cheap papers will be resisted. We shall have more to say upon this important subject at an early date.

Personals.

—Rev. A. C. Dutton and wife, of Vineland, N. J., are visiting Rev. C. W. Blackett, of Winthrop.

—Ex-President Harrison recently argued a case in the United States court of appeals in Chicago.

—Rev. D. H. Lee and wife will spend the summer at Mountain Lake Park, Md., and leave for Bengal, India, about Oct. 1.

—Rev. Daniel Steele, D. D., will spend the month of July at Chautauque, leading the devotions daily at each evening hour.

—New Orleans University has conferred the degree of D. D. upon Rev. M. C. B. Mason, B. D., field agent of the Freedmen's Aid Society.

—Prof. W. G. Williams, of the Ohio Wesleyan University at Delaware, Ohio, will, on June 28, celebrate his golden jubilee as professor of Greek.

—Dr. L. M. Vernon, dean of the College of Fine Arts of Syracuse University, is to sail for Europe on June 30, to personally conduct a party of tourists.

—Rev. Dr. Berry, editor of the *Epworth Herald*, sailed from New York on Saturday last on the steamer "Umbria" for a brief visit to England and Ireland.

—Dean Buell and wife will attend the anniversaries at Ohio Wesleyan University, Delaware, Ohio, and then spend some weeks with Mrs. Buell's parents in North Ohio.

—Joseph Cook and Mrs. Cook are spending the summer at Ticonderoga, N. Y., the place of his birth. In September they leave for a three months' lecturing tour in Australia.

—Rev. Father Lambert, a priest whose withdrawal from the Roman Catholic Church some months ago attracted wide attention, has united with Calvary M. E. Church, New York.

—Ira J. Patch, one of the original and worthy members of Wesley Church, Salem, died, June 6, aged 59 years. A more extended notice of this excellent man will soon appear in our columns.

—The chapter on "Will Man Outgrow the Bible?" from Bishop Warren's book entitled, "The Bible in the World's Education," has just been translated into Japanese and put in circulation.

—Rev. S. L. Bowman, D. D., of Newark, N. J., a visitor to the School of Theology of Boston University, was the first Methodist student in our church to receive a diploma from a theological institution.

—Dr. J. C. Hartzell preached at Grace Church, Chicago, on a recent Sunday morning, and at Winter Street in the evening, securing contributions amounting to \$650 for the work of the Freedmen's Aid Society.

—The *Beverly Evening Times* of June 6 contains an abstract of an interesting address delivered by Hon. James F. Almy, of Salem, before the Board of Trade of Beverly, with an excellent electrolyte of the speaker.

—Rev. Dr. Earl Cranston, of the Western Methodist Book Concern, after the session of the Colorado Conference, of which he is a member, will visit the Pacific coast on business connected with the Book Concern.

—The commission on federation appointed by the General Conference of the M. E. Church, South, is composed of Bishops Granberry, Hargrove, and Duncan, Drs. How, McDonald, and Dye, and Messrs. Clark, Holt, and Jones.

—The College of Bishops of the Methodist Episcopal Church, South, has appointed Rev. E. E. How, D. D., recently re-elected editor of the Nashville *Christian Advocate*, fraternal delegate to the Methodist Church of Canada.

—George I. Wilbur, son of the late Congressman David Wilbur, of Oneonta, N. Y., has re-

cently presented to the Methodist Episcopal Church the district parsonage in that village, now occupied by Presiding Elder Van Cleft.

—General Booth, answering certain criticisms on the Shelter lately, said: "We don't refuse men who are dirty, we try to make them clean; we don't refuse men who are wicked, we try to make them good; we don't refuse men who are lazy, we try to make them work."

—Chicago Methodism gave Rev. T. Bowman Stephenson, D. D., LL. D., ex-president of the British Wesleyan Conference, a reception while he was visiting that city recently. There was a large attendance of representative Methodists, and the occasion was most enjoyable.

—Dr. J. M. Buckley is to deliver the address at the inauguration of Chancellor Day, of Syracuse University, on June 27, at 2 P. M. Rev. Dr. W. V. Kelley is to preach the anniversary sermon before the Christian associations of the University, Sunday evening, June 24.

—The children of the late P. P. Bliss, who was killed in the Ashtabula horror a number of years ago, have received about \$50,000 from their father's interest in Moody and Sankey's "Gospel Hymns." Major D. W. Whittle, their father's associate in evangelistic work, is their guardian.

—James Clement Ambrose, of Evanston, Ill., will deliver from two to five lectures this season at each of the following Chautauques and resorts: Thousand Island Park, Old Orchard Beach, Atlanta, New England, Round Lake, Lake Madison, Beatrice, Epworth Park, Northern New England.

—At the recent annual meeting of the Kumiai churches of Japan, which was held at Kobe, Mr. Moody was invited, by unanimous vote of the seventy churches represented, to come to Japan for an evangelistic campaign. The Kumiai churches are those which are the outgrowth of the missions of the American Board.

—Col. and Mrs. Luther Caldwell, of Washington, gave a "tea" at their residence on Saturday afternoon, in honor of their guests, Rev. Dr. and Mrs. R. S. Rust. There was a large attendance of representative people in the city, including Senators and Representatives in Congress and their families. Mrs. Caldwell is a niece of Dr. Rust.

—Prof. J. H. Pillsbury, of Malden, is included in the eminent list of lecturers which appear in the *University Extension Bulletin* for June. He delivers a series of five lectures upon the general subject of Biology, and specifically upon "Protoplasm;" "What is Life?" "The Border Lands of Life;" "The Doctrine of Evolution;" "The Relation of Science and Religion."

—Rev. C. F. Rice, D. D., of Epworth Church, Cambridge, preached the baccalaureate sermon before the students of Lasell Seminary on Sunday morning from Acts 26: 19: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." The sermon was thoughtful and especially pertinent, and was highly appreciated by the large audience that listened to it.

—Dr. Jesse L. Harbut, of our Sunday-school department, has appointments during the summer for normal classes and addresses upon Sunday-school work at the following assemblies: June 18-27, Ottawa, Kan.; June 28-July 6, Sedalia, Mo.; July 10-20, Framingham, Mass.; July 22-30, Long Beach, Hempstead, L. I.; July 31, Williams Grove, Pa.; Aug. 1-25, Chautauque, N. Y.

—It calls for great thankfulness that Bishop Mallieus is recovering from the effects of his fall. His improvement, if slow, is steady and hopeful. All symptoms are now favorable. He sits up most of the time, and occasionally rides out. When he is able to travel long enough to reach New England, he should allow his warm welcome and bracing air to add the old-time vigor.

—Rev. G. W. Anderson writes from Hillsboro Bridge, N. H., under date of June 6: "I took a journey from Providence, R. I., to Whitefield, N. H., last week, to bring down to this place, for re-interment, the precious dust of my son, who left us four years ago this spring in so tragical a way. This is the place where he was born, my wife's old home, and where she will remain, hoping to regain her health."

—Dr. Joseph Parker observed, on May 17, the completion of his twenty-fifth year of ministerial work in London. An enthusiastic meeting was held in the City Temple; hearty words were spoken by many warm friends; and a testimonial, a fine portrait, and a check for \$1,000 were presented him. Among those who took part on the occasion were Revs. Dr. Clifford (Baptist) and Hugh Price Hughes.

—The *London Daily News* says: "In a few short weeks Mr. Gladstone has outlived hatred, malice and all uncharitableness. His fame stands as high today as if it had been purified by half a century of the tomb. Most great men have to wait for such a vindication for the passing away of an entire generation. Their appeal is to posterity. In Mr. Gladstone's case the scales have fallen from the eyes of his opponents."

—The *Review of Reviews* for June, calling attention to the longevity of men who have done good service for their generation, mentions Hon. Robert C. Winthrop, of this city, at 85, Cassius M. Clay, of Kentucky, at 84, Neal Dow, of Portland, at 90; and then says: "General Dow must feel himself a comparatively young man in view of the fact that his fellow citizen, Captain Saul C. Higgins, of the town of Gor-

ham, Maine, has just completed his one hundredth year in the midst of the congratulations of hosts of friends and neighbors."

—The *Boston Herald* observes: "There's just one solitary colored man in the present Congress. He comes from the 7th district of South Carolina, where his race has a large majority of the votes. His name is George Washington Murray, and he would have no difficulty in getting re-elected but for the fact that Robert Smalls, another colored man, is going to run against him on a bolting ticket. The chances appear to be that this split in the colored ranks will elect a white man, and efface the colored brother from Congress entirely."

—The *Syracuse Journal* of May 12 devotes a two-column editorial to the late George Sherman Alexander, for some years editor of that paper, who died May 2. The deceased was a Methodist minister. Beginning his work in April, 1856, at Pembroke, Mass., he continued to serve churches within the boundaries of what is now the New England Southern Conference until 1867, when he removed to the West. In 1882 he took up his residence in Syracuse, where he remained until his decease. He is characterized in the editorial tribute as an able, good and useful man.

—The *New York Observer* says, in its issue of June 7: "The condition of Rev. Dr. W. M. Taylor, formerly the honored and active pastor of the Broadway Tabernacle, this city, was last week such as to alarm his friends. Unfavorable symptoms developed a few months ago, and he has been in an enfeebled state since. Last week he was worse, but at the morning service of the Tabernacle last Sunday his condition was reported as showing a marked improvement. While his illness is critical, his many friends will be pleased to learn that no serious apprehensions of an immediate fatal result are felt by those in attendance upon him."

—"Stylus" writes in the *Christian Advocate*: "Twenty years ago, in the city of Portland, Me., Rev. S. F. Jones was stationed at Chestnut Street, Rev. C. B. Pitblado at Congress Street, and Rev. J. Wesley Johnston at Pine Street. The turning of the great wheel broke up the little circle, though it did not disturb the pleasant friendships which were formed. Now, after all these years, these same brethren are once more within hailing distance, and Dr. Jones is at Madison Avenue, New York; Dr. Pitblado at Twenty-seventh Street, in the same city; and Dr. Johnston at St. John's, Brooklyn. What peculiar movements and combinations our itinerancy makes possible!"

—Rev. F. T. Pomeroy, of Northampton, Mass., writing from Shrewsbury, under date of June 8, says: "I have just returned from the village cemetery where we have laid all that is mortal of my dear father. He died very suddenly while sitting in his chair, June 5. He has had a long life, being 85 years of age, but was active to the last. For many years he has been a member of the Methodist Church. During the greater part of his life he was afflicted with severe deafness, so that he could not enjoy public worship, but he was always interested in the church, and through its literature kept in touch with its interests. Under his infirmity he was very cheerful. His business brought him in contact with a wide circle of acquaintances in many places, who will regret to learn of his death. He went as he desired to go, and his end was peace."

—Boston University, in connection with its Commencement exercises, conferred the degree of Ph. D. upon F. Spencer Baldwin. The young gentleman thus honored is the son of Rev. William W. Baldwin, pastor of Trinity M. E. Church, Lynn. He has been studying in Germany for the past two years, and has taken high rank at the Berlin University, where his first year abroad was passed, and the present year at the University of Munich. He is to receive the same degree from Munich University in July. It is understood that he has a call to a professorship in a New York college, to begin in September, but it is not known whether he will accept the chair. He is expected home in August. He was the honor man of his class at his graduation at Boston University in '88. He was elected as the first incumbent of the Jacob Sleeper Fellowship in Boston University in '91. He has had three years' experience in teaching in the meantime, and yet is only twenty-three years of age.

—Fortunate are those of our readers who have made Prof. A. B. Bruce, D. D., of the Free Church College, Glasgow, their teacher through his well-known volumes, "The Training of the Twelve," "The Kingdom of God," "The Humiliation of Christ," "The Parabolic Teaching of Christ," "The Miraculous Element in the Gospels," and "Apologetics." For the gratification of such pupils of this distinguished teacher, we reproduce the following paragraph from the *Christian Commonwealth* (Baptist), London: "From his appearance you would not suspect Dr. Bruce of being a very revolutionary teacher. But withal his genial, fatherly face, with its smooth, soft beard, there is an underlying expression of quiet strength and immovable fixity of purpose, whilst the broad, well-shaped forehead reveals intellectual power and balance. Sixty-three years ago he was born in the parish of Aberdalgie, Strathern. After being educated at the parish school, he proceeded to the Edinburgh University and received his theological training in the Free Church College. From 1859 onwards he spent nine quiet years of pastoral work and theological study as minister of Cardross Free Church. The next seven were spent at Broughty Ferry, and in 1876 he was appointed to the chair of Apologetics and New

Testament Exegesis in the Free Church College, Glasgow, which he now holds. Dr. Bruce has a high ideal of the function of the preacher, believing it his mission to be a veritable prophet of God." And the same conservative authority observes: "But I can imagine a look of mild surprise and gentle protest in the strong, kindly eye of the Free Church Professor if you suggested he was a heretic. It is easy to believe that from his own standpoint he is orthodox itself. Everything depends upon the standard of judgment. In loyalty—nay, passionate devotion—to Christ, in pursuit of the highest spiritual aims, in reverent study of the Divine Word, in the endeavor to carry into daily life the teaching of Christ—whose practical import many, in their zeal to defend the letter through which it is conveyed, conveniently ignore—who can surpass the author of 'The Training of the Twelve'?"

—Rev. O. P. Wright, formerly of New England, now pastor of Dundee Place Methodist Episcopal Church, Kansas City, Mo., has had the honorary degree of D. D. conferred upon him by Baker University, one of our leading institutions of the West.

Brieflets.

A very interesting and suggestive symposium upon "Methods of Work in Primary Sunday-schools," will be found upon the second page.

The subject of "amusements" is receiving much attention from the Methodists of Chicago, and many wise, but more unwise, utterances are heard.

Our readers will be eagerly awaiting the conclusion, in this number, of the discussion of "Woman's Place in the Methodist Episcopal Church," begun in last week's issue, by Abel Stevens.

Some one once asked Fénelon what constituted a good sermon. He answered: "The test of a preacher is not that his congregation go away saying, 'Oh! what a beautiful sermon!' but that they go away saying, 'I will do something!'"

The *Outlook* for June 9 is an "Onting Number," beautifully gotten up, enclosed in covers adorned with dainty water-color reproductions, and containing several illustrated articles concerning summer recreations, etc. The illustrated advertisements of summer resorts are also quite a feature of this issue.

We have room in the East for that minister whom Dr. Moore of the *Western* so forcibly characterizes in the following brief paragraph: "We know a minister whose reputation is made, whose practice deserves to be a model. He literally soaks himself in his theme for each special service, and consequently is ever 'in the crescent, not the waning moon.'"

The *Examiner* of New York says: "It is said that a young woman recently ordained at Pittsburg is the eighth of her sex to be thus formally inducted into the Baptist ministry, so far as the vote of council and church can accomplish that result. Each church under our polity may decide for itself whether such an ordination is to be accepted by it."

Dr. John Pearson, of Cincinnati, presents in last week's *Western Christian Advocate* an able study of the action of the last General Conference on the definition of its constitution. In an independent way he reaches the same conclusion as was reached by President Warren in his book, namely, that the whole question should be considered as relegated to the next General Conference.

Distinctions of creed and race were pleasantly ignored at Philadelphia on a recent Monday by the members of the Baptist Ministers' Conference. That body had for its guest and chief speaker a Hebrew, Professor Morris Jastrow, Jr., son of one of the most eminent rabbis in this country; and then chose for its president for the ensuing term an African, Rev. W. H. Phillips, the pastor of Shiloh (colored) Church.

Two of our representative ministers, appointed to new charges at the recent session of the New England Conference, have spoken to us lately relative to their experience with the organization known as the "Boys' Brigade" which they found in their churches. In both instances the experiment was declared to have been unsatisfactory, and we were urged to again advise our ministers not to launch this organization.

Horace W. Bailey, of Newbury, Vt., writes under a recent date: "The brieflet lately inserted in *ZION'S HERALD* relating to Newbury Seminary has brought me many interesting letters from old students. You doubtless know that the old Newbury Seminary was the cradle of New England's present Methodism. No one before me has ever attempted to write a sketch of the institution. I cannot, of course, do this successfully without aid from old students."

The Persian poet, Saadi, has this most beautiful word which seems to us worthy of wide reproduction: "I saw on the seashore a holy man who had been torn by a tiger and could get no solace to heal his wound. For a length of time he suffered much pain, and was all along offering thanks to the Most High. They asked him: Why are you so grateful? He answered, God be praised that I am overtaken with misfortune

and not with sin." He who preserves under all circumstances his integrity, he who has no stain upon his honor, no guilt upon his conscience, should not lose his joy, nor find it materially lessened, even though his circumstances be most unpropitious. Far more is left to him than is taken away, and that is left which no hand but his own can remove. Why should he not give hearty thanks to the Most High? No Christian should let his piety fall behind that of this devout Mussulman.

The *Christian World* (London) says, in the last issue, concerning the Primitive Methodists: "Methodist union will be brought before the approaching Conference on a resolution from one of the district meetings, where a motion has been passed suggesting the desirability of union between the Primitive Methodists and the Bible Christians. There is a pretty general feeling in favor of this movement, if the necessary changes in name and methods of government can be easily adjusted."

We are favored with the "Annual Report" of the Tremont Temple Baptist Church of Boston. On the title-page there is an electrotype of the front of the elegant new Temple which is soon to succeed the old. The pamphlet contains, also, an excellent portrait of the present successful pastor, Dr. Geo. C. Lorimer. The reports of the different departments of work are very interesting and encouraging. We share sympathetically and proudly in the aggressive work of this church in our city.

The *Springfield Republican* is authority for the following statement: "Two churches at Cleveland, O., have been split in two over the temperance question. From one of the Presbyterian and one of the Methodist churches the prohibition party has seceded. The Methodist seceders have organized the 'First Prohibition Church of Cleveland,' and the Presbyterians have made of themselves a Congregational church on total abstinence and prohibition foundations. This is, we believe, the first movement of the kind precipitated by the rum question."

There is a hint, and a strong one, for our ministers in the following taken from the editorial page of the *Christian Inquirer*: "A pastor writes us, saying: 'I have seen so much about Young People's Societies, King's Daughters, Charity Rings and Boys' Brigades as appendages to Christ's Church, that I have been inquiring how I could get a little ahead of my neighbors, and have in contemplation the organization of a Spiritualistic Bicycle Club for girls, and would like to know if the club, constituted regularly, would be justified in parading in the park on Sunday afternoons?' We would like to say to 'Pastor' that he is a single hairbreadth ahead of the times."

The *Central Christian Advocate* is justified in speaking thus plainly: "Among the dangerous delusions of the day, carried on under the shelter of religion, is the faith-healing fad—which in some of its developments is closely allied to so-called Christian Science—which, as has been well said, is not a science, and is not Christian. Many victims of these crazes have been allowed to die for lack of proper medical treatment; others have been led into abominable doctrines and practices. One of the latest phases of the trouble is raging on the Pacific coast and elsewhere; ignorant and fanatical men and women claiming that sanctification cures all bodily ailments, and that the 'sanctified' are exempt from disease until their day of departure comes!"

The meeting of the Alpha Chapter of the University Convocation was held in Convocation Hall on Tuesday, June 5. Reports were received, a deficit duly provided for, and officers elected as follows: President, Rev. Seth C. Carey, Reading; vice-president, Rev. W. J. Yates; secretary and treasurer, Rev. Edwin H. Hughes, Newton Centre. The banquet was held at 6.30 P. M. at the Tremont House. Forty-six were present, sixteen Conference visitors to the School of Theology being special guests of the Chapter. Rev. A. M. Osgood acted as toastmaster, and the following responded to various themes relating to the work of the School of Theology and the church: Rev. S. L. Bowman, D. D., Dean M. D. Buell, Rev. W. H. Thomas, D. D., Rev. W. P. Thirkield, D. D., Rev. E. M. Taylor, Prof. H. G. Mitchell, Rev. C. R. Brown, and Rev. W. J. Yates. Rev. F. C. Pillsbury, of the Detroit, Rev. D. W. Gates, of the Troy, Rev. M. S. Wells, of the Central New York, and Rev. O. C. Poland, of the Genesee Conference, represented the board of visitors.

The speaking at the graduating exercises of Boston University, noticed elsewhere, was unusually interesting and forceful because the speakers were in touch with practical problems of which they had read and thought until they had become so thoroughly imbued with their subjects that they had an earnest message to deliver. We were interested, profited, and in some cases deeply moved by the addresses. The one feature of the afternoon's exercises that impressed us unfavorably was the use of Latin in announcing the program and in conferring the degrees. Why this continued subserviency to a dead language? Why use a tongue that is not comprehended by five per cent. of an intelligent audience? Is there any sensible reason why the Christian names of the graduates should be so tortured, in Latinizing them, that parents and friends can scarcely recognize them? We again utter our protest against this absurd practice. It is a fetish that should be utterly abandoned. Let classic English, destined to be the dominant language of all peoples, have its rightful supremacy upon such occasions, and let Boston University inaugurate this reform!

The Sunday School.

SECOND QUARTER. LESSON XIII.

Sunday, June 24.

Rev. W. O. Holway, U. S. N.

SECOND QUARTERLY REVIEW.

I. Preliminary.

1. Golden Text: *The Lord's portion is his people.*—Deut. 32:9.

2. The Lessons of the Quarter: These consisted of six lessons in Genesis, selected from chapters 28 to 36, and five lessons in Exodus, together with a Temperance lesson from Proverbs. The historical period covered about 200 years (B. C. 1776 to B. C. 1493), beginning with Jacob's return to Canaan, and ending with the exodus from Egypt.

3. Home Readings: Monday—Gen. 27:23-36. Tuesday—Gen. 31:38-48. Wednesday—Gen. 45:1-15. Thursday—Exod. 1:1-14. Friday—Exod. 2:1-10. Saturday—Exod. 13:1-14. Sunday—Exod. 14:19-31.

II. Lesson Analysis.

1. LESSON I (Gen. 28:9-12, 24-30). "Jacob's Prevailing Prayer." Jacob returned to Canaan after a twenty years' sojourn in Haran. Dreading his brother's wrath, to whom he had sent a message informing him of his prosperity and return, and who had started to meet him at the head of 400 men, Jacob divided his large company into two bands, and then betook himself to prayer. At nightfall, near the fords of the Jabbok, he renewed his supplications, and found himself confronted by a "man," with whom he wrestled until daybreak, when the mysterious Stranger disabled him by a single touch on his thigh. Then the helpless Jacob clung to the Divine wrestler, and extorted a blessing, not by his strength, but by his importunity and faith. His name was changed from Jacob to Israel—"prevailer with God"—and he named the place Peniel, "for," said he, "I have seen God face to face, and my life is preserved."

2. LESSON II (Gen. 37:1-11). "Discord in Jacob's Family." The charming story of Joseph opens. He is introduced as a shepherd lad at the age of 17, feeding the flocks with the sons of Bilhah and Zilpah, whose misconduct he felt called upon to report to their father. The fondness of Jacob for the son of Rachel and "the son of his old age" was so marked as to excite the envy of his brothers; and when parental favoritism went so far as to provide for Joseph "a coat of many colors," their envy became hatred and they refused to exchange with him ordinary civilities. Their feelings were intensified when Joseph indiscreetly reported to them the two dreams which predicted his future pre-eminence and their homage and subjection—their sheaves bowing to his sheaf, and the sun, moon and eleven stars making obeisance to him.

3. LESSON III (Gen. 37:29-36). "Joseph Sold into Egypt." The brothers conspired together to put Joseph out of the way; and the opportunity came when, one day, his father sent him from Hebron to inquire after their welfare at Shechem. He followed them to Dothan, and, on his approach, they were about to kill him, when Reuben, who planned a private rescue, persuaded them instead to throw him into a pit. They stripped him, therefore, of his hated tunic and cast him into the pit. An Ishmaelitic caravan chanced to pass that way shortly after, going to Egypt, and at Judah's suggestion Joseph was taken from the pit and sold as a slave for twenty shekels of silver, Reuben being absent at the time. The "coat of many colors" was dipped in goat's blood and sent to Jacob, to give him the impression that Joseph had been killed by a wild beast. The trick succeeded, but the afflicted father refused all comfort. Joseph was carried to Egypt, and sold to Potiphar, one of the captains of the royal guard.

4. LESSON IV (Gen. 41:1-36-48). "Joseph Ruler of Egypt." Pharaoh's dreams, which baffled the skill of the wise men, reminded the royal cup-bearer of the service which the Hebrew had rendered him. Joseph was summoned to the royal presence and interpreted the dreams and was appointed the second ruler of the kingdom. His name was changed to Zaphnath-paaneah, and the daughter of the priest of On was given to him in marriage. During the seven years of plenty Joseph gathered up the produce of the land in storehouses. Meantime his two sons, Manasseh and Ephraim, were born to him. Then came the period of dearth, and the famine "waxed sore in the land."

5. LESSON V (Gen. 45:1-15). "Joseph Forgiving His Brethren." Joseph's brethren stand before the unknown Joseph while Judah with pathetic earnestness pleads for Benjamin, charged with the theft of the viceroy's cup, and offers himself to slavery in his stead. Joseph listens, as long as he can endure it, to the disclosure of the tender, paternal feelings involved, and then, dismissing his suite, drops his disguise, and makes himself known to his brethren with an emotion which betrays itself even to those outside. His brethren, astonished, self-convicted and distrustful, are finally persuaded to "come near," Joseph assuring them that God, not they, sent him to Egypt to preserve life.

6. LESSON VI (Gen. 50:14-26). "Joseph's Last Days." After Jacob's death and funeral, Joseph's brethren, fearing his hatred and punishment, sought to effect a reconciliation. Their foolish fears and misconception of his true feelings moved Joseph to tears. He assured them of his forgiveness, reminded them how God had overruled their wickedness for good, and dismissed them with comforting promises. Fifty-four years later Joseph died, committing

his bones as a legacy to the children of Israel, to be carried up to Canaan at the Exodus.

7. LESSON VII (Exod. 1:1-14). "Israel in Egypt." The rapid increase of the Israelites from "seventy souls" to a vast nation; the rise of a king that "knew not Joseph"; his fear lest the Israelites might outnumber his own people, or in case of war join his enemies; his appreciation of their value if their increase could be checked and their labor brought under control; his appointment of taskmasters; the building of Pithom and Raamses; the unchecked increase of the Israelites, and the consequent doubling of their burdens—were the principal points of the lesson.

8. LESSON VIII (Exod. 2:1-10). "The Childhood of Moses." The lesson gave us the beginning of the story of Moses; his birth (of Levite parentage, Amram and Jochebed); the mother's plan to save him from Pharaoh's edict of infanticide; the device of the rush cradle on the bank of the Nile; Miriam and the mother watching; Pharaoh's daughter going down to the river bank to bathe; the discovery of the ark and of the weeping babe; the princess' perception of the child's race and danger; her determination to adopt the child; Miriam's suggestion; the mother of Moses called and appointed nurse; the growth of the child; and his formal adoption as the son of Pharaoh's daughter.

9. LESSON IX (Exod. 3:10-20). "Moses sent as a Deliverer." After eighty years of rigorous bondage "God remembered His covenant" with His people in Egypt. Moses, feeding his flock at the foot of Horeb, sees a gleam of fire in an acacia tree, burning but not consuming it. Going thither, a voice arrests him and bids him put off his sandals, for the ground was "holy." The speaker declares Himself to be "the God of thy father," come down to deliver His people, and appoints Moses His messenger to Pharaoh and the leaders of the Israelites. Moses hesitates, but is promised success, and is entrusted with the credential of the Divine name—"I am that I am." Pharaoh would refuse to let the people go, and God would smite Egypt.

10. LESSON X (Exod. 12:1-14). "The Passover Instituted." The "plagues" of Egypt had failed to humble Pharaoh sufficiently for him to let the people go. A final stroke now impended. So mighty would be the deliverance that the Israelites would henceforth "date" from this month—the first of the sacred year. A chosen lamb killed on the evening of the fourteenth day, its blood sprinkled on the lintels and doorposts, roasted whole and eaten "with unleavened bread and bitter herbs," eaten "with haste," with girdled loins—such, in brief, were the directions for a festival which was to be kept annually until merged into the sacrament of the Supper. For the sprinkled blood was the sign for the destroying angel to pass over that house in his deadly mission.

11. LESSON XI (Exod. 14:19-29). "Passage of the Red Sea." The principal points were: The Israelites at Pihahiroth, hemmed in by Pharaoh; the east wind and the receding waters; the pillar of cloud passes to the rear; the Israelites, led on by Moses and Aaron, pass through the sea on dry land; the Egyptians press on after them; God "looks" on the latter from out of the pillar and "discomfits" them; their vain attempt to fly; Moses' rod is uplifted and the waters return; the Israelites safe on shore see the corpses of their foes.

12. LESSON XII (Prov. 23:29-35). "The Woes of the Drunkard." A picture was drawn of the drunkard, with his despairing interjections, his complaints, his bruises, his bloodshot eyes. The writer warns all to resist the beginnings—to keep the eye from gazing upon the dangerous enticement; for though at first it is alluring, exciting, "at the last it biteth like a serpent and stingeth like an adder." It inflames lust, it unlooses the tongue, it exposes its victim to frightful personal peril.

Encouraging News from Foochow.

We have been permitted to read a letter written by Rev. George B. Smyth, of Foochow, China, under date of April 4, and addressed to Rev. W. I. Haven, of Brookline. We have asked the privilege of presenting the same to our readers. He says: "The attendance at the college this year is 132—the largest we have ever had, and much the largest to be found in any school connected with the Methodist Church in China. It is really a very large school for this country. Many of the boys are as far out of the reach of the ordinary mission schools as if they were in the moon. A few days ago a series of extra meetings which were held for about three weeks closed with excellent results. Several of the Christians felt a new life, and some who were not Christians were converted. These meetings were personally conducted by the presiding elder. We have a flourishing Y. M. C. A. in the college. Twenty-four of its members have divided themselves into four classes, and go out every Sunday afternoon to teach in as many Sunday-schools. Thus they are doing excellent work. There are some signs of interest in Christianity manifested by the people about here which were not visible some time ago. There is no general movement, however, among the people at large. The officials are as hostile as ever—at least they are in their hearts. Christianity, however, is making some progress among the people—slow, but steady. The conversion of China is a great problem. I am much better than when I saw you in Boston, better even than when I came back to Foochow on the 11th of January last. We are now living in a new house, which was planned and built while I was in America."

THE STATE OF MAINE.

Rev. J. D. Pickles.

[Written for and read at the 12th annual reunion of the natives of Maine, held in Worcester, Mass., Feb. 1, 1894.]

How shall I sing of thee, O Pine Tree State,
Along whose rugged coasts in majesty sublime
The mighty ocean beats,
And on whose tree-crowned hills and fertile vales
His first resplendent beams
The radiant sun throws down,

Then onward journeys to those sister common-wealths,
Which, stretching far to yonder western slopes,
At length behold the golden chariot of the dawn
Sink 'neath the liquid depths of that imperial sea

Whose far-off waves
On shores of ancient empires break!

Thou orient State! land of the rising sun!
We love thee for thy broad domain,
Thy sea-girt shores

By ocean breezes swept,
Thy lakes and streams, populous with finny tribes,
Where Isaac Waltons drop the tempting line.

Thy pathless woods of murmuring pines we love,
Where wander aimlessly the moose and bear,
And where ere long the cheery shout
And ringing axe of woodman
Wake far-sounding echoes from the neighboring hills,

And where, in silent solitude, the reverent spirit
Worships in that temple,
Whose pillar'd aisles
And interlacing arches
Fresh from the hand of God did spring.

But more than wood or vale, or hill or stream,
We love thee for the sturdy race,
Whose plodding industry and ready skill
Have cleared the land, upreared the happy homes,
Built fair cities, and in thy schools and halls
Of learning,

Raised up the generations
Who have made thy fame secure
Throughout the whole, broad land.

Bright in the galaxy of stars thy statesmen
shine,
He of the "White Plume" leading in the van,
Whose death untimely made a nation mourn;
But still thy star right onward bears,
For on a Reed, unshaken by the wind,
We fearless build thy future fame,
While fellow spirits strong and brave
Keep watch and ward o'er
All the nation's weal!

Thy poet souls, in the high realm of song,
Have made the world's air vocal
With their melody,
And nations yet unborn will read
Their rhythmic lines,
As we the lines of Homer and of Pindar.

Here, too, the cries of shackled slaves
Met quick response, and "Uncle Tom"
Aroused a nation's wrath, and from the State
Poured forth a host of dauntless men,
Who trod beneath their matted feet
This basest infamy, and gave not o'er,
Until from lake to gulf, from sea to sea,
Their shackles fell, fused in fierce fires of war.

And in that later strife, whose battle lines e'en
now

Through all the States deploy,
Thou lead'st the way;
For by thy "Prohibition law" thou hast made
infamous

The traffic kings and senators condone,
And thus hast put thyself at God's right hand,
Whose "woe" is on the man who presses to his
brother's lips
The ruby wine!

And from thy borders, too,
There has gone forth to many States and lands
That last great wave, whose moral and religious
pulse

Beats high for God and man; and whose "En-
deavor,"

With its lines of living light, doth now embrace
the globe,
And swings within its ken the young and strong
Of every race and nation under heaven.

And so, dear Maine, mother of noble men and
women fair,

Around our festal board, tho' far away,
We give thee hall, and pledge thee service,
Leal and true, through all revolving years!

And through our honored guest,
Who holds the keys and wields thy sceptre,
Whose presence gives us joy,
We send thee greeting, and bid him say
To all our friends and brothers

Still living by the forest and the sea—
Stand fast, be true; and when unnumbered years
Have down the centuries gone,
Thy glories still will shine as fadeless
As the stars that dawn upon thy hills
And mountains gaze.

And I, tho' not a native born, as others here,
But grafted in through marital relationship,
Am truly glad that I am counted
In this goodly fellowship;

And to our wives, best daughters of the Pine
Tree State,

We dedicate these lines,
And through our love for them
We shall bear up the honor of their State.

'All hail to Maine! then, be the strain
Of psalm and speech and song,
While music rare and ladies fair
These happy hours prolong.



Shiro Kureda
M. A. C., Amherst, Mass.

A Japanese Student

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Hood's Sarsaparilla has benefited people of all nationalities. Testimonial letters are coming to us daily by the hundreds. One of the recent contributions comes from Mr. Shiro Kureda, a student at the Massachusetts Agricultural College at Amherst. His letter follows:

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"Gentlemen,—I came to America in 1891 and entered college in the following fall. After the thorough attainment of my education, my object is to return to my native country. But I must not discuss my personal affairs. I wish to

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"I have been suffering greatly from dyspepsia. I always felt tired and had no appetite whatever, often felt dizzy and even fainted away. My trouble was, no doubt, due to my weak constitution and strict adherence to study. Had I continued in the same condition it would have resulted in a snare to my health, or to my college course at least. Last spring I took three bottles of Hood's Sarsaparilla. It is

A Wonderful Medicine.

It gave me a good appetite and strength, such as I had never experienced before. Two weeks after I began to take the first bottle I actually gained ten pounds of flesh, and now I am greatly indebted to Hood's Sarsaparilla for that

clearness of my head which enables me to study for hours without dizziness or faintness. It is my desire to recommend Hood's Sarsaparilla most highly, as an excellent student's helper."

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CHICKEN CHOLERA

A PRINCELY SALARY.

Bishop J. M. Thoburn.

A SALARY is not always princely merely because it is large in amount. We speak of a princely fortune, a princely income, or a princely gift, often meaning thereby that a large sum of money is represented or a gift of great intrinsic financial value; but a gift is often valuable not so much for its own sake as for the sake of the giver. Anything that comes from the hand of a renowned prince is princely in a very true sense of the word, and in like manner the recipient oftentimes adds lustre to the gift which another bestows.

I have had frequent occasion, during the past few months, to speak of Methodist preachers in India who receive an income of thirty dollars a year, and have become somewhat accustomed to the startled surprise of large numbers who hear the statement. Their surprise is the greater when I proceed to explain that the good brother who receives that amount of compensation for his services to the church is, in most cases, a married man and sometimes supports not only a wife but a family of children. Every congregation is at once eager for explanations. How can any human being live and support a family upon such a salary? What can such a statement possibly mean? Who pays the money? Under what kind of extraordinary circumstances can any missionary be found willing and ready to offer a Methodist brother such a beggarly compensation for the work of preaching the Gospel or teaching converts?

The statement that Methodist preachers are found in India who are willing and ready to work for such an income is made in all truth and soberness, and will not occasion so much surprise when the reader is told how the people to whom he ministers live. As a matter of fact, he is a little better off than the majority of those who look to him for pastoral care. The great majority of the people in India are wretchedly poor, and the most of our recent converts represent the majority of the people. It is happening in India, as it has happened everywhere, that our success is achieved among the masses. These masses being poor in the Oriental sense of the word, we are obliged to adapt our methods to their condition, and find it best in every way to select pastors who represent the average grade of the people and who live among them and will continue to be of them. Throughout nearly all the country districts of India an income of two dollars a month is considered a fair subsistence allowance for a family. An ordinary laboring man gets little more than this, and often not so much. The wife may add more or less to the family resources, but in most cases her earnings are exceedingly small. I remember making careful inquiries in one instance and found that a young wife who spent all her leisure hours in spinning cotton thread was able to add only thirty cents a month to the income of the family. The people live in small mud huts covered with thatch, without furniture and without anything resembling in the most distant degree the comforts of an American home. Their food is meagre in quantity and generally very coarse in quality. Five or six cents a day must purchase all they eat. In an ordinary village, a man with an income of fifty dollars a year would occupy an enviable position. The farmer who cultivates fifteen acres is considered a prosperous man. Many poor creatures cultivate half an acre, while the laboring men look upon the man with his half acre as vastly better off than themselves.

Among such a people a pastor with a salary of two or three hundred dollars a year would be so far removed from those whom he is to serve that his usefulness would be greatly hindered, and he would rapidly cease to be one of the people. The very poor would harass him night and day with applications for help, while his parishioners of all ranks would cease to feel that he was a member of their community. We have noticed during recent years that most of our converts are persons who are gathered in by preachers of their own rank, many of whom are almost wholly illiterate. Slowly we have learned to adopt the policy which experience has proved to be most successful, and hence we select from among our converts young men of active minds, vigorous bodies and true hearts, and establish them in the villages in the double capacity of pastor and teacher of the new converts. We have now several hundred of these men who bear the title of pastor-teachers. They are all students with a course of study assigned to them, and as they improve from year to year will slowly but surely rise in intelligence and social standing, and in due time will require a much larger income than thirty dollars a year. This is the lowest figure, and suffices only for men of the lowest grade; but when the preacher begins to require an occasional book, when he becomes sufficiently intelligent to need a weekly paper, and when he begins to appreciate the value of even moderate Christian culture for his children, it will be necessary to give him more. In other words, when Christianity begins to elevate him and his people, as it assuredly will, his circumstances will change for the better.

At the present time we are receiving converts in large numbers, with no prospect of an early cessation of the movement. Up to the latest date, all my letters from India indicate that fifteen hundred converts are receiving baptism every month, while thousands upon thousands beyond our pale are waiting, not only willingly but eagerly, for teachers or preachers to be sent to them. Every week I receive letters from India urging me to send help and send it quickly, and it is not strange that my daily prayer to God is that He would put it into the hearts of the

people of America to come forward liberally and support a work of such extraordinary promise.

The present hour is a critical one to the workers in our fruitful Indian field. The financial crisis in the United States is felt abroad as well as at home. But we cannot retrench in a work of this kind; we cannot, we dare not, do it. I am in America sorely against my wish, to secure special help in our time of great need, and after studying the situation I have been led to make an appeal to our Methodist public in the following terms:—

I wish to find one hundred persons, churches, Sunday-schools, Epworth Leagues, or other parties, who will give, or become responsible for, \$100 each for the support of a native preacher of the better class. I am persuaded that one hundred donors can be found, but it may possibly require a good deal of searching and a little patient waiting.

Will not New England provide at least ten of the number, and do it at once? But if the reader feels unable to give or collect so large a sum, let a smaller amount be fixed upon. Let a worker getting \$50 be selected, or one receiving \$30. In any case, the money can be sent to me, or forwarded to Dr. McCabe at the Mission Rooms, stating that it is for my special work, and giving the name and address of the donor. In due time a letter will be received from India giving the name and residence of the preacher in question, and thus a living bond will be created, uniting the donor in America to the worker on the other side of the globe.

Here is a golden opportunity to undertake the blessed task of reaching a helping hand to thousands of souls far beyond the rising sun. Who will thankfully seize the opportunity?

THAT CORNER-STONE LAYING IN ROME.

THIS afternoon [May 20] I have had the pleasure of sitting for an hour under the shadow of "The Flag of My Country, the Bloom of the World," as Mr. Thompson calls the "Stars and Stripes" in his fine poem read at Mr. Bowen's Fourth of July celebration nearly a year ago at Woodstock. That was a memorable occasion, and as I sat amid the excellent company gathered together for the laying of the foundation stone of the new Methodist Episcopal Church in Rome, my thoughts would wander from the interesting discourses pronounced, to that other day, when I sat with such dear company and listened to such noble words. I am constantly surprised by little hints and warnings given me now and then by various European-Americans, that I "must not stay abroad too long or I shall find it hard to go home," and much more to the same effect, spoken with the kindest intent, and evidently out of the bitter experiences of the speakers. To me all this is a great mystery. When I am at home I am not blind to our faults as a nation; when I am in Europe the great seas wash all remembrance of such faults from my memory, and the flapping of the eagle's wings may often be heard in my talk. Certain it is that while I have a true American's love for the company of the distinguished Europeans who visit the United States, in Europe I welcome with a deeper pleasure some of my own country people whom at home I have found extremely tiresome individuals.

At home I never go to layings of corner-stones, though I am often bidden to such occasions; but here it seemed a very different sort of thing, and at the appointed hour I put on my best and made my way to the great corner lot of land at the junction of two important streets in the new quarter of Rome—the Via Firenze and the Via Venti Settembre. I found an assemblage of about five hundred people, mainly Waldensians (members of the old Italian Protestant Church), with a scattering of English and Americans. On the platform sat the guests of honor—the American ambassador, Mr. Wayne MacVeagh; our consul, Mr. Wallace Jones; and Bishop John P. Newman of the American Methodist Episcopal Church. The speeches were all in Italian except that of the Bishop, whose masterly address reviewed the relations of the ancient city of Rome with the Christian Church from the year 64, when St. Paul was executed, to the present day. At the close of the Bishop's speech, Mr. Pigott made a brief and brilliant Italian translation of its main points, which was much enjoyed and applauded.

The audience was increased by the people who crowded every window in the adjacent buildings. From the place where I sat I could see the facade of one of the Government offices, whose windows were filled with officers of all grades, who listened with apparent interest to what they could understand of what was going on, and (as they were bound to do by the traditions of their order) stared at all the pretty girls with glasses of every description from spectacles to field-glasses. The Italian officers and soldiers are a fine-looking body of men, and these dark, eager faces gave an additional picturesqueness to the scene, which, in spite of the wooden boardings, the derrick, and the general bareness of the place, managed, as most things do in Rome, to be picturesque.

From the speeches and from conversation with the leaders of the enterprise at the reception which followed at the Grand Hotel, I gathered the following facts concerning the building whose corner-stone was laid by Bishop Newman, assisted by a score of black-browed Italian workmen, and the pastors of the other English and American Protestant churches in Rome. With the exclusiveness of which they are so proud, the representatives of the Church of England

and of the American Episcopal Church did not participate in the services, as I believe they did not in the Parliament of Religions at Chicago. I often hear an echo of the things that were said at that great Congress, whose significance, if not fully realized at the time and place where it was held, is having far-reaching results in distant countries.

After nearly two years of almost insurmountable difficulties, the lot measuring 155 feet Via Firenze and 93 feet Via Venti Settembre was bought from the Government May 30, 1891. Excavations for foundations were begun in July, 1893. The first foundation stone was laid, with appropriate ceremonies, by Bishop John H. Vincent, the 11th of September, 1893, nearly fifty feet below the level of the street, in a well dug in the opposite corner on Via Venti Settembre. In this stone there is a leaden box containing many mementoes and historical notes.

In excavating for the foundation, it was necessary to dig down through the walls of a Catholic church and convent and then through the ruins of an ancient pagan temple until the virgin soil was reached. More than fifty great shafts were then sunk from forty to fifty feet below the level of the street. During the excavations some valuable objects were found, including two statues now in the National Museum, and two pieces of pillars to be seen in the building itself. The old walls were very hard and were with difficulty destroyed.

Plans for the building were drawn by Sig. Ing. Cav. Rudolfo Buti. The design of the building is: 1, basement—printing establishment; 2, ground floor—Italian church, English chapel, Sunday-school and young people's rooms; 3, first and second floors—residences; 4, third and fourth floors—college and theological school. It is probable that the whole cost, together with the lot, will not be less than \$150,000. The lot was purchased, plan suggested and whole work prosecuted by Rev. William Burt, superintendent of the Italian Mission.

In Rome, besides the regular church work, there is a prosperous girls' home school, a boys' institute, a theological school and a publishing house. The press is becoming one of the most efficient means of work, with its well-managed weekly paper, *L'Evangélista*, monthly illustrated *L'Aurora* for the Sunday-school, *Quarterly Manual for Teachers*, and various tracts, pamphlets

and books. While Rome is the centre, the work extends from Sicily to Switzerland. There are now some thirty stations.

The American representatives are: Dr. Burt, superintendent; Professor Clark, president of Theological School; Professor Powell; and Misses Vickery and Hall, in charge of ladies' work. These are assisted by twenty-five native Italian preachers.—MAUDE HOWE ELLIOTT, in *Boston Daily Transcript*.

Foreign Y. M. C. A. Work.

Luther D. Wishard, foreign secretary of the American International Committee of the Y. M. C. A., says: "The first intimation that the methods of the American Association were adapted to the needs of young men in those lands, consisted in a letter to the students of the Massachusetts Agricultural College from a students' society, called Believers in Jesus, in the then newly organized Agricultural College in Sapporo, Japan. The letter was brought to the attention of the committee in 1878. It was simply a message of Christian greeting; it proposed no method of co-operation, but the letter itself was an emphatic expression of the value of international and intercollegiate communication. That letter was the germ of the foreign movement. It prompted the resolution in the students' meeting at the Cleveland convention in 1881, and again at the Milwaukee convention in 1883, suggesting correspondence with colleges in foreign lands. The idea awakened by the Sapporo letter was discussed personally with students who were contemplating foreign missionary service, and by corresponding with those who had already reached the foreign field. This discussion bore fruit in the organization, by Mr. F. K. Sanders, of the first students' Young Men's Christian Association, outside of America, in Jaffa College, Ceylon, in 1884. Other Associations were organized in the Methodist college in Foochow, and the Congregational college in Tungchow, China, the Methodist college in Tokyo, Japan, the Central Turkey college and Syrian Protestant college in Aintab and Beirut, Syria. In 1886 the Mount Hermon Summer School for Bible Study was advised by the International Committee to send a letter of greeting to Christian colleges in Asia, Africa, South America, and the mission fields of Europe, suggesting the formation of Associations and their union in a world-wide organization. Several Associations were formed in response to this letter."

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THE CONFERENCE.

(Continued from Page 5.)

the matter. He has purchased a pleasant home in East Haverhill and resides there, and may be able to help others also. S. C. K.

Dorset District.

And now it is the *errata* of the Conference Minutes which require amendment and correction. My brethren remind me that I failed to give proper credit in my report, as published in the Minutes, for church improvements at *Essex, Merrimacport, Chester, Smithtown and Kingston*—possibly elsewhere. This last-named place has expended an unknown amount of money under the judicious management of Pastor Knott—but the bills are all paid—for new heater, leveling floor, transposing pulpit, removing choir, new lighting, new windows, carpets, and general transformation of the audience-room, just completed, as I said in ZION'S HERALD in April. I know of no way now in which I can remedy my remissness in giving proper credits to these brethren, so do the best I can for tardy reparation, with editorial consent, in the HERALD.

I notice errors of minor importance in statistics for ministerial support, for which I am not responsible, at *Kingston*. At *Wolboro Junction* the parsonage is ignored in rental column. *First Church, Haverhill*, is said to have paid the pastor \$1,300, though his full claim was \$1,500, and he received no more; and the rent of house was reported in quarterly conference as being \$300 instead of \$240, as stated in official journal. So blundering a man as myself should be slow to criticize others, and I do this now simply as a correction of published record.

Amesbury appears to be well worked by the pastor and his helpers. The new year begins courageously.

Salem, also, is glad for the good man sent to the charge who is possessing the people by his appreciation of the manse no less than by his good sermons, and they expect to increase his claim one or two hundred dollars, if business permits.

Smithtown still enjoys Rev. J. W. Bean's service at church on Sunday as well as through the week.

Hampton appears to be happy in the opening of its year with Rev. W. A. Prosser as pastor.

On the whole, we have cause for thanksgiving on Dover District. G. W. N.

Maine Conference.

Lewiston District.

Auburn.—It is harvest time with our church in Auburn. June 5, 5 were received from probation and 5 by letter, 7 were baptized, and 10 were received on probation, 3 of whom were ex-members of the Roman Catholic Church. Rev. G. Conte gave an interesting lecture, May 27, upon Italian work in Boston. Several Italians were attracted to the service by the presence of one of their countrymen. They came again Sunday evening, June 3, and ten bowed at the altar to partake of the bread and wine of the sacrament. Pastor Stackpole finds use for his Italian tongue in visiting the homes of these people. His Bible-class in the Sunday-school is overflowing. A probationers' class has been formed. All the interests of the church prosper.

Poland Camp-meeting.—A meeting of more than usual interest is anticipated. Rev. E. T. Adams, leader of the meeting for six consecutive years, has been elected Vice-superintendent. Rev. E. B. Stackpole will render efficient service. Mr. Smith, leader of the male quartet in High St. Church, Auburn, will conduct the singing. Begin to shape your plans early, brethren, and let us make our annual meeting a feast of fat things, a time of harvesting for God!

Upton, and the Regions Beyond.—A trip of ten days brought the presiding elder and his traveling companion, Rev. G. B. Hannaford, as far north as *Dixville Notch*. Three services were held at Upton. Mr. Hannaford's parish twenty years ago. At the close of the last service the sacrament of the Lord's Supper was administered to a little company of earnest Christians. No regular preaching services are at present provided for Upton by any denomination. At Errol, Rev. Mr. York, a home missionary of the Congregational Church, has occasional services. How to provide stated services for these scattered peoples is a problem.

Newry was "left to be supplied." We are convinced that this charge offers to the right man a wide field for usefulness. But the man for the field must be endowed with ample and peculiar qualifications, among which must be numbered physical endurance, love for souls, and the ability to find a comfortable support by means of a moderate salary.

Bumford Falls.—Collections for church aid will be sent to the church here. It is highly desirable that every society within the Conference make a prompt and generous report. The work here will necessarily be crippled unless the auditorium be completed at once. Brethren, remember this church now with generous gifts, and she will speedily become strong to help others. If the collection ordered by Conference has not yet been taken, take it next Sunday and forward at once to Rev. D. F. Faulkner.

Rev. Gideon F. Draper, missionary to Japan, who is home for a furlough, is under engagement to the presiding elder of Lewiston District for six weeks in the early fall. He is ready to speak five evenings a week and three times upon the Sabbath. Churches in the district will anticipate many good things at his coming. A list of appointments for him will appear in the HERALD later. Mr. Draper generously donates his services, in the interests of the Missionary Society, looking to our churches for entertainment and traveling expenses only. JUNIOR.

Portland District.

Cornish.—A pleasant social event occurred, May 31, when Rev. Moses B. Greenhalge and Miss Hannah Braden were united in marriage at the residence of the bride's father. A number of the friends of the bride and former parishioners of the groom were present to join in the congratulations, and beautiful presents were their tokens of regard. The community loses a lady held in high esteem and the church a faithful and efficient worker. Mr. and Mrs. Greenhalge will live in Berlin, N. H., where he has an important pastorate. The best wishes of their friends attend them, and the preachers have reason to congratulate our brother and approve his worthy example.

Congress Street.—Wednesday evening, May 3, a large company met in the vestry and presented to Rev. and Mrs. G. D. Lindsay an elegant

tea and coffee silver service, a presentation speech being made by Mr. Alphaeus Griffin. Mrs. Tuckwell, on behalf of the Young Ladies' Mission Band and W. F. M. S., presented Mrs. Lindsay a certificate of life membership in the W. F. M. S. Remarks followed by Mr. W. Leighton, Hon. H. H. Shaw, Rev. A. W. Wright and H. A. Hallett. The children's meeting has had an attendance as high as 70, and the Sabbath-school has on favorable days an attendance of more than 300. For material improvements they have a new fence for the parsonage and the church tower painted. The year is opening very hopefully.

Chestnut Street.—Rev. Matt S. Hughes has been on a second trip to Montreal to speak on a special occasion. Evidently he is a favorite with our Canadian cousins. This church has recently had some of the best social meetings in its history. Chestnut St. and Pine St. have been so closely allied during the past year that a union reception was a very pleasant occasion and worthy of a fuller description. The events that strengthen the fraternal bonds of Methodism are unappreciated forces.

We hear that Rev. C. F. Allen, at West End, is having good Sabbath congregations. A pleasant reception was given him and the family on his arrival. Not only the Methodists of Portland, but the many friends of Mr. Allen, are pleased to welcome him again to the city.

We welcome to the Portland District Rev. W. S. Jones. He has had several appointments on this district, and here rendered six years of devoted service as presiding elder. The people of Pleasantville filled the parsonage and gave a hearty reception to Mr. Jones and family. The young people seemed specially to enjoy themselves. Some new carpeting has been supplied for the house. We are looking for a prosperous year.

Rev. L. H. Bean had a crowded house on Memorial Day at *Knightsville*. We had a pleasant call and saw their unique house. We wish them much joy in it. P.

East Maine Conference.

Rockland District.

Belfast.—Rev. S. L. Hanson and wife were given a reception upon their return from Conference. The vestry was beautifully decorated, a speech of welcome made, music rendered, a collation served, and a most delightful evening passed. The year opens hopefully. On Memorial Day Mr. Hanson delivered the oration in the Opera House. A full house greeted him and a delighted audience congratulated him at the close.

Bristol Mills.—Sunday, June 3, the pastor, Rev. G. E. Edgett, baptized 6 and received 3 on probation.

China.—The G. A. R. Post attended the service of Memorial Sunday. The parsonage has been freshened with paint and paper, some new furnishings added, and the pastor, Rev. N. R. Pearson, and wife feel well settled. The work opens well, and with God's help they hope for the best year in their experience.

East Pittston.—There is a good attendance at all the meetings. Children's Day will be observed June 17. A Sunday-school has been organized at Turner's Corner, and many good results are expected from the work. Rev. C. W. Lowell begins the year with much courage.

North Waldo.—Preparations are being made for Children's Day, June 10, and plans are progressing for repairing the church during the summer. It is a busy time, and there is work enough for all.

Unity.—Rev. L. H. Merrill is much encouraged upon his new charge. He preached before the G. A. R. Post at the Union Church, May 27. Crowded houses greet him at his three preaching appointments in Troy.

The observance of Memorial Sunday is a growing feature of the work. Crowded churches are the rule, and much interest is otherwise manifest in the service. Among those not mentioned above who preached the annual sermon before the G. A. R. Post upon their respective charges are Revs. L. G. March, J. L. Folsom, C. W. Bradley, A. W. C. Anderson, G. B. Chadwick, C. W. Lowell, W. H. Maffitt, A. E. Russell. Also Rev. V. P. Wardwell delivered the Memorial Day address at Hampden, H. R. Merithew at Windsor, and W. W. Ogier at Thomaston. O.

Vermont Conference.

Montpelier District.

Bellows Falls.—The Montpelier Ministerial Association will hold its first meeting at Bellows Falls, June 12-14.

Montpelier.—Rev. A. H. Webb, pastor of the Methodist Church at this place, delivered the address on Decoration Day at South Royalton, and Principal Smith, of the Vermont Methodist Seminary, delivered the address in Montpelier. Dr. Smith also preached the Memorial sermon before the G. A. R. Post at Waterbury the Sunday previous.

Northfield.—The executive committee of the Central Vermont Camp-meeting Association met recently and voted to hold the camp-meeting on the grounds at Northfield, Aug. 12-15. Let the pastors begin early to call attention to the meeting, and then come with a large delegation to the camp-meeting. These gatherings may be made very helpful even in these modern times when there are so many other attractions to divide the attention of our people. Much will depend upon the attitude that the pastor takes. Let it not be the fault of the ministry if the meetings are not a success as to numbers or in spirituality.

Corinth.—The work at this place opens well. Twelve have started in the Christian life since Conference. Eleven of these were at the communion table last Sabbath.

White River Junction.—This church has invited the Vermont Conference to hold its next session at that place, and the invitation has been accepted by the presiding elders, who were appointed the committee at the last session of the Conference to arrange for the next year. The Conference has never been held in White River Junction, but the preachers will find a royal people there when they meet with them next spring.

Wilmington.—Electric lights are to put in to the church this month. The money is already pledged for the purpose. The fourth year of Rev. R. C. T. McKenzie's pastorate opens auspiciously.

Jacksonville and Sadsaga.—The congregations at Jacksonville are much larger than usual. At Sadsaga, a new field, or rather an

abandoned field re-occupied, a Sunday-school has been organized with a corps of earnest Methodist teachers. The pastor writes: "Last Sabbath 160 attended the preaching service in the afternoon, with 60 in the Sunday-school."

Camp-meeting at *Claremont Junction* will be held Aug. 21-25. L. L.

St. Johnsbury District.

Presiding Elder Hamilton writes: "Our camp-meeting at *Lyndonville* will open Aug. 20, lasting a week. Dr. Bates is to be with us over Sunday at that meeting. We are to have a grove-meeting at *Craftsbury*, July 30 to Aug. 3. Dr. Bates preached two excellent sermons at St. Johnsbury, June 3. Seven started."

New England Conference.

Boston Preachers' Meeting.—A discussion of the Norwegian Bill was the order of the day. Hon. J. D. Miller, of Leominster, State Senator, delivered the first address: When this Norwegian system is put into operation in Massachusetts, it will not be Norwegian nor Swedish, but one of recent make-up. It has been so amended as to be a practically new scheme. It must be remembered that the issue is between the proposed system and the present license method. The speaker declared himself a believer in prohibition wherever the public sentiment will sustain it. The moral aspect is the chief aspect. The teacher, not the text-book, is the important factor in educational temperance work. The saloon power in politics is the most serious danger before us. All the profits of the liquor business are now in the hands of the rum-sellers. This proposed scheme will greatly reduce the profits.

Rev. Dr. D. N. Beach, of Cambridge, said: The issue is not one between a prohibitive and a license policy. Never let us have any system that will license the liquor traffic. The question is this: When we are politically defeated, does our responsibility cease? What is the duty of minorities? They do indeed have great responsibility. We ought to go gunning with a double-barrel gun. This Norwegian bill is a good way to sell liquor, if they will sell it. The anti-slavery men, terribly beaten before the war, continued to battle for their convictions till after awhile the great Rebellion settled the whole question. So let us take what we can. From expert testimony he declared himself convinced that the consumption of liquor is greatly reduced in the Scandinavian countries. Two great evils follow the saloon business—greed and sensuality. The reduction of financial profits by this scheme will help to destroy the one, and the absence of all allurements in the places where liquor is sold will hinder the other. Will any good men go into this business? One hundred thousand dollars from the pockets of the best men in the city of Springfield may be had to start the business at any time. We might lose one or two temperance towns, but we would gain more that would overbalance any loss.

Rev. W. B. Lord, pastor of the Unitarian Church in Dorchester, spoke briefly: I believe prohibition in the city of Boston is a long way ahead. As the Australian ballot was the stepping-stone to purity of the ballot, so the Norwegian system will greatly help the cause of prohibition.

Adjourned to meet June 25, when Dr. Whitaker will continue the discussion.

Boston South District.

Milford.—Rev. W. C. Townsend, pastor, delivered a vigorous address upon the Norwegian System, Sunday evening, June 3. The *Milford Gazette* publishes nearly a two-column report, whose perusal gives one the impression of a pointed, well-balanced and timely deliverance. It is, perhaps, needless to say that Mr. Townsend assailed the scheme as another form of license, for which he has no tolerance.

South Walpole.—A large number of the parishioners and friends gave their pastor, Rev. N. H. Martin, and daughter, a royal reception last Thursday evening. Their love and good-will were shown by greetings, good cheer, music, recitations and gift packages for the parsonage. This was really the second reception, for when the pastor and family arrived in town after Conference they were met at the station and conduced to the parsonage where there were ladies and gentlemen who had it furnished and in order, warmed and provisioned. There were Children's Day services last Sunday, with a Sunday-school concert in the evening.

Boston North District.

Charlestown, Trinity Church.—Children's Day was observed, June 10. Dr. Brodbeck preached a timely sermon to a great audience in the morning. In the evening the church was thronged for the Sunday-school concert. "It was one of the best days in the history of Trinity," says our informant. Next Sunday, June 17, is Bunker Hill Day. Dr. Brodbeck is to preach a patriotic sermon in the morning. Special services are to be held, all of an appropriate nature. A great day is anticipated.

First Church, Somerville.—Children's Day was enthusiastically observed by large audiences morning and evening. A unique feature connected with the most excellent concert in the evening was the graduation exercise in which twenty-four from the primary department were presented with diplomas signed by pastor, superintendent and teacher.

Hudson.—Rev. G. H. Perkins and wife have been most heartily received by this church on their return for the third year. The public reception was elaborately planned and carried out with entire success. Flowers were strewn in the path of Mr. and Mrs. Perkins as they advanced to the church altar. The various societies were represented by enthusiastic spokesmen, all of whom expressed most cordial sentiments towards the pastor and wife.

Lowell, Worthen St.—A solemn and profitable memorial service in honor of Dr. J. O. Peck was held in this church, May 27. Dr. Peck was pastor here in 1864-'65, and had glorious success, filling the church with people, paying off a heavy debt and bringing hundreds to Christ. At the meeting Hon. Jeremiah Clark, treasurer, who held of-

(Continued on Page 13.)

Suffered with Bronchitis.

Boston Highlands, Mass., May 8, 1894.
My husband suffered with bronchitis for ten months, but he began to take Hood's Sarsaparilla and it did him more good than any other medicine he has ever tried. Mrs. KELLNER, 22 Adams Place.

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I speak from experience. Once tried it's always used."—R. R. Morris.
The above was found in my mail. The writer is unknown to us. The opinion is universal. Send for sample.

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Church Register.

HERALD CALENDAR.

St. Johnsbury Dis. Pr. M'g., at St. Johnsbury,	June 13-18
Norwich Dis. M'g. Assn., at Mystic, Conn.,	June 14, 19
Dover Dis. Pr. M'g., at Salisbury, Mass.,	June 16, 19
" Epworth League Convention,	June 20
Portland Dis. Min. Assn., at Eliot,	June 22-23
Lewiston District Epworth League, at Bowdoinham, Me., Wednesday and Thursday,	June 20, 21
Providence Min. Assn., at Centerville,	June 23, 24
N. H. Temperance Grove M'g., at the Weirs,	July 10-13
New England Chautauqua and Sunday-school Assembly, at Lake View, So. Framingham,	July 10-24
Holiness Camp-meeting, East Epping, N. H.,	July 14-21
North's New England Chautauqua Assembly, at Fryeburg, Me.,	July 24-Aug. 11
Rockland Dis. Min. Assn., at Damariscotta,	June 25-27
St. Johnsbury Dis. Epworth League Convention, at Lyndonville,	June 27, 28
Yarmouth Picnic,	Aug. 3
" Camp-meeting,	Aug. 3-13
West Dudley Camp-meeting,	Aug. 4-13
Eastern Me. Chautauqua Assembly, at Northport, Me.,	Aug. 13-17
Williamstown Camp-meeting,	Aug. 13-19
Inter-denominational Christian Believers Union Convention—"Days of Pentecost"—at Old Orchard, Me., Dr. L. B. Bates, leader,	Aug. 13-30
Martha's Vineyard Camp-meeting,	Aug. 13-30
Lyndonville Camp-meeting commences,	Aug. 30
Hedding Camp-meeting, East Epping, N. H.,	Aug. 30-35
Sterling Camp-meeting,	Aug. 30-35
Laurel Park Camp-meeting,	Aug. 30-37
Claremont Camp-meeting,	Aug. 31-28
Wilmington Camp-meeting,	Aug. 27-Sept. 3
OLD ORCHARD MEETINGS FOR 1894:—	
N. E. Sea-side Camp-meeting Assn.,	June 30-July 9
Salvation Army,	July 14-23
Christian Alliance Convention, "Pentecostal Days,"	July 28-Aug. 13
Portland District Camp-meeting,	Aug. 13-20
General Temperance Meeting,	Aug. 18-Sept. 3
HEDDING ACADEMIA:	
Summer School,	July 23-Aug. 11
Chautauqua Assembly,	Aug. 11-18

POST-OFFICE ADDRESSES.

Rev. W. W. Ogier, Thomaston, Me.
Prof. J. H. Pillsbury, Maynard Ave., Malden, Mass.
Rev. W. H. Stetson, 58 Camp St., Providence, R. I.

PROVIDENCE DISTRICT.—The District Stewards will meet on Monday, June 18, at 11 a. m., in the vestry of Mathewson Street Church, Providence, R. I.
S. O. HENTON.

THE BANGOR DISTRICT EPWORTH LEAGUE will meet at Dexter, Monday and Tuesday, June 25 and 26. Program will be sent to participants by mail.
H. E. Foss, for Com.

NOTICE.—A student in the senior class of Boston University School of Theology would like to supply a charge during the summer. Address
H. C. M., 75 Mt. Vernon St., Boston, Mass., Room 41.

BOSTON EAST DISTRICT.—A convention of the First Division, W. F. M. S., will be held in the Meridian Street Church, Wednesday, June 20, commencing at 10 a. m., and continuing in the afternoon.
R. W. KNOWLES, Dist. Sec'y.

COMMENCEMENT EXERCISES, WESLEYAN UNIVERSITY, June 24-27.—Sunday a. m., Baccalaureate sermon, by President Bradford P. Raymond; p. m., alumni prayer-meeting; evening, University sermon, by Bishop Foster. Monday a. m., public report of the secretary of the Faculty and award of prizes; p. m., Class-day exercises; evening, Commencement concert. Tuesday a. m., meeting of the trustees; annual meeting of the Phi Beta Kappa Society; business meeting of the alumni; p. m., reunion of the classes of '44, '49, '59, '67, '71; reception of the college fraternities; evening, address before the Phi Beta Kappa Society, by Hon. Chauncey M. Depew. Wednesday a. m., Commencement exercises; p. m., President's reception. Thursday and Friday, examination of candidates for admission.

ANNIVERSARY WEEK.—VERMONT METHODIST SEMINARY, Montpelier.—Sunday, June 17, at 10:30 a. m., Anniversary Sermon by the Principal. Monday and Tuesday, annual examinations. Monday evening, concert. Tuesday evening, prize contest in declamation. Wednesday, Class-day exercises; business meeting of Alumni Association; p. m., meeting of the trustees; field sports; 8 p. m., address before the Bethel Society, by William North Rice, LL. D., of Wesleyan University. Thursday, 9:30 a. m., graduating exercises, followed by annual banquet; at 8 p. m., Principal's reception to alumni and friends, at No. 5 College St.

It is expected that the Central Vermont and Wells River roads will sell round trip tickets, as usual.

Money Letters from June 4 to 11.

A. W. C. Anderson, H. N. Angus, A. Adams, W. C. Atwater, Mrs. E. Andrus, G. N. Allen, H. P. Andrews, W. A. Alexander, F. J. Arnold, N. W. Ayer & Co., I. A. Bean, S. H. Brown, Gilbert Borden, Miss J. H. Bearce, W. De F. Brown, Mary C. Bragg, Jacob Bart, F. A. Barnes, J. E. Bowman, W. F. Brannan, C. O. Bryant, Mrs. M. L. Bowen, E. H. Brewer, L. W. Bowers, H. B. Bartlett, C. H. Chase, H. T. Clark, Orlando Clives, H. W. Colley, M. Crook, John Collins, G. A. Crawford, Mrs. J. T. Conway, J. W. Cornell, W. B. Caswell, Edw. Cullen, N. D. Center, J. Colby, H. Cheney, C. E. Dawes, Mrs. B. G. Dyer, Mrs. E. H. Davis, M. V. Davis, Mrs. G. W. Day, R. J. Dickey, James Deering, Mrs. M. Douglas, Mrs. J. E. Eldredge, E. G. Eldridge, Mrs. M. J. Hagale, Mary A. Emerson, C. K. Evans, H. G. Fessenden, J. E. Fuller, A. D. Farnce, D. L. Field, Mrs. S. A. Gott, E. B. Gay, J. M. Garland, N. E. Garalde, Mrs. J. Goodell, M. B. Grout, W. J. Gray, D. E. Gauthier, Mrs. H. D. Henshaw, Freeman Hatch, W. I. Haven, S. Hooper, E. H. Hinckley, C. O. Holway, James Hutchinson, H. H. Haskell, Mrs. A. I. Holmes, A. E. Irving, J. B. Ingalls, H. A. Jennings, B. F. Knowles, Mrs. O. M. Knight, C. H. Lovett, J. C. Loud, H. F. Larkin, Robert Lawton, J. Q. Lowell, G. C. Lee, W. A. Luce, G. F. Lawton, John Legg, G. D. Lindsay, Mrs. H. A. Munsey, L. H. Metcalf, C. D. Marcy, C. McQuilkin, S. P. Mason, Helen Murray, M. E. Moulton, Mrs. E. E. Matthews, M. W. Merrill, O. P. Newman, W. E. Niles, H. Newcomb, Mrs. H. Noble, A. C. Prince, F. A. Packard, W. N. Parker, Mrs. C. E. Price, W. H. Perry, Harvey Pittock, O. F. Paddock, E. O. Pettis, Mrs. E. M. Prouty, A. W. Pottle, J. M. Raupach, H. W. Read, Chas. Reynolds, H. H. Rust, Mrs. A. Sylvester, Mrs. B. F. Strickland, W. O. Smith, J. H. Sherman, F. E. Sheddard, B. F. Simon, James Stephens, J. A. Spofford, W. S. Smithers, William Spaulding, Mrs. M. Sloan, J. F. Sutton, F. L. Streeter, G. H. Solley, O. L. Silver, Mrs. M. A. Thornton, Nic. Tenge, D. C. Thatcher, Mrs. O. A. Tracy, C. F. Trull, S. A. Tuttle, J. Thompson, A. D. Trow, S. S. Washell, A. L. Wiley, N. T. Whitaker, L. P. Wiggin, C. O. Wood, W. J. Wilkins, Mary S. P. Wyman, S. E. Welden, C. O. Whidden, John Westworth, P. H. Young.

Marriages.

LINDSAY—FAIR—In Winthrop, Mass., June 7, at the home of the bride's mother, by Rev. S. C. Cary, Chas. Lindsay, Jr., of Somerville, and Rose Fair.
GREENFIELD—HOLLINGSWORTH—In East Boston, June 4, by Rev. L. W. Staples, Geo. H. Greenfield and Olive Hollingsworth, both of E. B.
FRICHT DEANE—In East Mansfield, Mass., May 26, by Rev. J. H. Washburn, John W. Frost, of Somerville, Mass., and Lena L. Deane, of Marion, Mass.
GREENHALGH—BRADEN—At the home of the bride's parents, in Cornish, Me., May 21, by Rev. Insley A. Bean, Rev. Moses A. Greenhalgh, of Berlin, N. H., and Hannah Braden, of C.

A PULPIT WANTED.—A preacher, twenty-seven years of age, who has had four years' experience in city charges, and is strongly recommended by President John, of De Pauw University, and Dr. H. A. Cleveland, of Erie, Pa., desires to obtain a charge near Boston, in order that he may take a theological course at the School of Theology. He has been offered a salary of \$1,400 in the West, but wishes to finish his theological studies in the East. He would be very glad to supply the place of some preacher during the summer vacation. Communications may be addressed to Dean Buell, 75 Mt. Vernon St., or to the young man himself, Rev. L. F. Dimmitt, De Pauw University, Greencastle, Ind.

THE CONFERENCES.

(Continued from Page 12.)

social position under Dr. Peck, spoke tender words of reminiscence. Bro. J. M. Spurr, Sunday-school superintendent, and Justice Wilson, both of whom were converted during Dr. Peck's ministry, feelingly referred to these important events. Rev. E. T. Currier, pastor, followed in a longer address, in which he sketched the secretary's life and works, and drew practical lessons therefrom for the benefit of his hearers. Appropriate music by the choir and congregation added to the interest of the occasion.

St. Paul's, Lowell.—A gracious spirit of revival prevails at this church. Since Conference 24 have requested prayers. Rev. F. K. Stratton, pastor.

Epworth Church, Cambridge.—At this church, on Thursday evening, June 7, at the close of the first quarterly conference, a reception was given to the presiding elder, Dr. George F. Eaton, and his family. Cordial words of welcome to the church they are to make their home were spoken by the pastor, Rev. Dr. Charles F. Rice, and a fitting response was made by Dr. Eaton. Then followed a time of hand-shaking, as every one of the large company present was introduced to Dr. Eaton and to his wife and daughter. Light refreshments were served in the banquet-hall, and the rest of the evening was given to sociability. The chapel had been transformed into a parlor for the occasion, and the evening was greatly enjoyed by all. The Epworth Church is beginning its second year with increased and constantly increasing numbers, and with encouraging prospects.

Boston East District.

Newburyport, People's Church.—Rev. John W. Ward's pastorate here is opening with many signs of success. Large congregations greet the preacher every Sunday. Children's Day was enthusiastically observed.

Winthrop.—June 3, the pastor, Rev. C. W. Blackett, received 18 new members. Last Sunday was Children's Day. Mr. Blackett preached on "Child Life" in the morning, and the Sunday-school gave a fine concert in the evening.

Malden, Lindendale Church.—The cozy vestry of this church was wonderfully transformed into a parlor by the workers of the Epworth League for the reception of the pastor, Rev. J. H. Pillsbury, and his family. Wednesday evening, June 6, after individual greetings by the good number who were present, the people repaired to the auditorium of the church where remarks were made by T. F. Hallett, the president of the League, Rev. Mr. Cardon, rector of the Protestant Episcopal Church, and Rev. L. W. Adams, of the Maplewood Church. Several musical numbers were rendered, and the exercises closed by singing "Blest be the tie that binds." Two were received on probation and one baptized, June 3. Last Sunday registered the largest attendance at the church service, and also at the Sunday-school, in the church's history. The Education collection was 50 per cent. over that of last year.

Melrose.—Dr. L. B. Bates has recently closed a two weeks' series of evangelistic services with this church. He was ably assisted by Rev. F. B. Harvey, who led the singing. The work was greatly blessed to the good of this earnest church. Rev. C. E. Davis, pastor.

Salem, Wesley Church.—At the last communion service 17 persons were received on probation, 2 into full membership, and 3 were baptized. A new parsonage has been leased by the trustees, and the pastor and family are happily settled in their new home. It is a large and attractive house situated on a good street. Rev. R. F. Holway, pastor.

Springfield District.

Chicopee, Central Church.—The last Sunday of May was Missionary day, and the cause was presented by the pastor in a very effective manner. A leaflet was distributed, in which were many important facts concerning missionary work which every member of our church should know. The subscription cards were thus worked: "One Day's Work for Missions. I will give one day's work (or an equivalent sum) to the Missionary Society of the Methodist Episcopal Church, for the Conference year 1894-95, to be credited to the Central M. E. Church, Chicopee." The full apportionment at least will be raised. Rev. G. F. Dargin, pastor.

Springfield, State St.—On the first Sunday evening in June, Rev. W. H. Meredith, the pastor, gave by request his sermon upon "American Citizenship," and the congregation was the largest in the church for years. This address has received the highest commendation, it having also been given before the Ministerial Association at Chicopee.

Springfield now has with all its other excellent things an Epworth Union. On Monday evening, June 4, about one hundred young people representing the Leagues of Springfield, West Springfield and Milwaukeeg, met in the Asbury Church building. In the early part of the evening a very pleasant reception was held by the Asbury League; cake and coffee were served, and an opportunity was given all to inspect the remodeled church. The officers of the Union as elected in the business meeting which followed are: President, Dr. W. F. Andrews; vice-presidents, Geo. W. Hall and Charles E. Smith; secretary, C. D. Elmer; treasurer, M. H. Smith.

Four union prayer-meetings will be held yearly, and three union sociale. Much is expected of good from this latest development of our young people's work, the object of which is "to bring into fraternal and mutually helpful relation all the local organizations of young people, and thus promote the work of evangelization in Springfield and vicinity." W. G. R.

EPWORTH LEAGUE.

Boston South District Convention.

THURSDAY afternoon and evening June 7, at Tremont Street Church, Boston, a company of Epworth Leaguers, steadily increasing in numbers from the moment of beginning till almost the time of closing, assembled for the annual convention of the Boston South District. The church was beautiful in its elegant decorations. The absence of Dr. Rogers, presiding elder, made necessary by his illness, was much regretted.

Rev. W. T. Perrin, of South Boston, district president, occupied the chair. Rev. Dr. Thirkield, of Atlanta, Georgia, conducted the devotional exercises. The program for the afternoon was arranged with a view to the exposition of the League at work, and most admirably was it both planned and carried out. Of the seventeen persons on the program for the afternoon only two were missing, one of them being the presiding elder, whose enforced absence has been mentioned, and the other a person appointed for a three minutes' paper. Each of the departments of Spiritual Work, Mercy and Help, Literary, Social, and the Junior League, was presented by two specially designated young people, who told of some of the best things done by their home chapters. These papers were all just three minutes long, and were filled with practice, and not theory.

Then came five wise-looking people—the "committees of oracles," they might have been styled—who ventured an answer to every question given them; and there were many. In fifteen minutes, the time allowed to each of them, they dispensed the best wisdom they had. Rev. C. L. Goodell spoke of the Spiritual work, Rev. W. I. Haven of Mercy and Help, Rev. F. N. Upham of the Literary department, Rev. E. M. Taylor of the Social side of the question, and Miss Juliette Smith of the Junior League.

After singing Hymn 211, "When I survey the wondrous cross," the convention listened attentively to the

President's Annual Address.

It was a brief sermon from the text Col. 3: 17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The Apostle surely does not mean that we are to make a talismanic use of the name of the Lord Jesus. "The seven sons of one Sovea, a Jew," tried this and fared badly. At the judgment day many will say, "Lord! Lord!" but all in vain. The text teaches (1) A standard of Christian living—in His Name. What would Jesus do? This is the question to be asked by all who would ascertain duty. (2) A measure of our consecration—"Do all in the Name." (3) A method of work—"In the Name," i. e., unselfishly as for another, and humbly as confessing unworthiness. Jesus' name means "Saviour from sin;" hence, those who work "in His name" acknowledge need of salvation and admit dependence upon Him alone. We are not morbidly anxious about the work, but leave it to Him. This was a timely message, and was delivered with a spiritual unction and power.

The chapel was crowded with a great throng of guests who fully appreciated the generous and delicately served refreshments with which three long tables were spread. The hour and a half of intermission passed most pleasantly in friendly conversation.

At 7:30 o'clock the time had come for the opening of the

Evening Session.

The nominating committee reported the following list of names as representing persons well fitted to hold office during the ensuing year. The convention at once approved the choice. President, Rev. G. A. Phinney, of Dorchester; vice-presidents, G. W. Hastings, Worcester, A. E. Lamont, Boston, Mrs. H. A. Norris, Hyde Park; corresponding secretary, Bert Poole, Boston; recording secretary, Mrs. C. F. Hildreth, Dorchester; treasurer, Dr. C. H. Wall, of Temple Street Church, Boston; superintendent of Junior League work, Mrs. G. A. Phinney, Dorchester; executive committee, Dr. C. S. Rogers, Robert Gibson and Miss May I. Kinney, all of Boston; delegates to annual meeting of the First General Conference District, W. A. Warden of Worcester, Miss A. L. Boutwell of Boston.

Rev. Geo. A. Phinney, the newly-elected president, conducted the devotional exercises. They took the form of an aspiration meeting, wherein a great many expressed their hopes for their own Christian life. For twenty minutes the convention was very near the gates of heaven. It was a time of much hallowed spiritual power. With felicitous expression Mr. Phinney introduced the speaker of the evening,

Rev. Henry Tuckley,

of Trinity Church, Springfield. His address had for its topic, "The Leaguer in Society," and for an hour he held the unwearied and deeply interested attention of the great audience. For quickly turned sentences, aptly illustrated points, and a general finish in both thought and expression, we have not heard its equal for many a day. Only an imperfect idea can be gained from an abstract that must be unsatisfactory because it is brief and disconnected. The whole address made such an entirety, that to dismember it is to greatly mar its beauty. A genuine religious experience, far from holding us back from our fellow mortals, distinctly in-

pels us toward them. Society exercises an enormous power. She can make us, or she can mar us. How very important to surround ourselves with good society! Can we do it? I think we can, for society is about what we make it. Life is like an ocean voyage; there are all sorts of passengers, and you may choose your intimates. You can at least choose who shall not be your confidential associates. Better have no society than to have bad society. Your personal character will have much to do with your society. The pure will draw the pure. I warn you against being slaves to society. About three-quarters of the world do as they do because somebody else does so. Don't be fashion's slave. Don't be vassals; be yourselves.

"Do thy duty; that is best;
Leave unto thy Lord the rest."

Thus the speaker proceeded to speak against gossiping, idling, flirting, faultfinding, selfishness—and if there be any other evils they were duly and skillfully assailed; while the virtues of true manliness and womanliness, sincerity, earnestness, and above all Christlikeness, were eloquently and beautifully extolled. It was, indeed, a rare address.

The convention closed by singing, "A charge to keep I have," and the benediction by Mr. Phinney.

Some Vacation Queries??

HAVE you ever visited Montreal? Have you ever enjoyed the thrilling experience of riding over the famous Lacine Rapids? Have you ever seen Old Quebec, a picturesque piece of old Brittany on the North American Continent? Have you ever taken the sail on the beautiful St. Lawrence and Saguenay Rivers from Quebec to Chicoutimi? No matter where you spend your vacation, you cannot more profitably or pleasantly begin it than by visiting these places of unparalleled interest. The excursions we shall run will be absolutely first-class in every respect, will be personally conducted, and within the reach of all. Arrangements can be made for Epworth Leaguers who desire to attend the great international convention of the Baptist Y. F. C. U. at Toronto. Particulars by addressing,

GRAVES & DWIGHT,

36 Bromfield St., Boston.

WESLEYAN ACADEMY.

Wilbraham, Mass.

The Fall Term of 78th year opens

September 13, 1894.

For Catalogue and any information write

Rev. WILLIAM R. NEWHALL,

Principal.

BAY VIEW HOUSE,

Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ocean breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and coves, woods, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated, with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water, sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach. The BAY VIEW has been under the same management for ten years past, and will continue the same in the future.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

Special prices will be made to parties who wish to make arrangements for a stay of six or eight weeks or longer.

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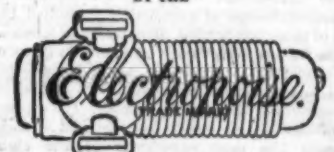
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Our Book Table.

A Short History of the Crusades. By Rev. J. J. Mombert, D. D. News Printing Company: New York and Paterson, N. J. Boston Agency, 11 Franklin St. Price, \$1.

This is a popular history of the Crusades. Though brief, the narrative is luminous and graphic. The pictures of men and movements crowd the volume, making the reading both enjoyable and instructive. The Crusades form one of the most marvelous and instructive chapters in human history. In that mighty uprising of western peoples is seen the reserve and recuperative force of Christian civilization. Christianity was the triumph of an irrepressible enthusiasm which filled the Greek and Roman worlds with light and life. The counter fanaticism of Mahomet, like the sirocco of the desert, swept the bosom of Eastern Christendom. The lifeless forms of a corrupt Christianity shriveled and perished before the blast. In all these regions the fervors of primitive Christianity had spent their force and were no longer able to resist the rude energy of Islam. For a time the storm threatened to extend over Europe and to extinguish the faith among the new peoples. Constantinople was menaced on the east, and in the west Spain lay prostrate at the enemy's feet. For centuries the name of the "false prophet" was the supreme terror of Europe. But in the new nations of the west there was still vitality. Though Spain had been trampled out, France was roused to strike, in A. D. 732, at Tours, a decisive blow, when Charles Martel pounded to atoms the invading army. Europe breathed more freely, and felt the impulse communicated by that great victory which changed the course of the world's history for all time. Through all the Latin and German lands the tide of feeling against "the unspeakable Turk" rose, till at the Council of Clermont, in A. D. 1096, the enthusiasm burst into action. Blows were to follow words. The war, instead of remaining defensive, was to be borne into the enemy's country. Clermont is famous for the council in which originated the first Crusade. The prime agent in that strange movement was Peter the Hermit, a plain, rude man charged with dynamite. The accumulated enthusiasm of three centuries was incarnated in this inspired man. The explosion at Clermont roused the nations of Europe to attempt the rescue of the Holy Sepulchre. The tenth session, the occasion of deepest interest, was held Nov. 23, in the Grand Place, in the presence of many thousands of various nations. Pope Urban II, in full sympathy with the movement, ascended the high platform erected in the open air for the occasion, accompanied by cardinals and bishops and the great Hermit himself. Peter, who had been in Palestine, and intensely felt the woes of the faithful remaining there, pronounced one of the most memorable orations of all history. He changed the course of human events. His words were electric. At the close of his address the whole assembly joined in the shout: "It is the will of God!" Europe caught up the words and bore them on as a battle-cry against the Turk.

The first Crusade was ordered by the council. The Pope led in the call to arms, and all his bishops from Sicily to Scandinavia repeated the call. Peter and his associates bore the torch on through many lands. The people, from end to end of Europe, became aroused and frenzied, ready as it were to launch into the heart of Asia. Peter the Hermit and Walter the Penniless led the first column, 300,000 strong and little more than a rabble, projected forward by an overpowering enthusiasm into the jaws of death. In passing down the Danube they conducted themselves little better than a band of robbers, living on the country and endangering the life of any one who opposed them. Eight of the desperadoes were hung at the gate of Semlin; and, in revenge, the Crusaders captured the city and slaughtered more than a thousand of the people in the hill to which they fled for safety. Alexius, the Greek Emperor, wisely gave them safe conduct across the Bosphorus into Asia Minor where their plundering again began, and where they were soon met and utterly destroyed by Kilidje Arslan.

The destruction of the first companies of Crusaders, instead of dampening, rekindled the zeal of those left behind. Bold warriors followed in the footsteps of Peter's rabble. In spite of the strong works of Antioch, the city was captured, and the Crusaders moved on to Jerusalem, which at once fell into their hands. The capture of Edessa in 1145 ended the first and in some respects the most remarkable of the eight Crusades.

St. Bernard was the apostle of the second Crusade, begun in 1147. This Crusade was a failure. Jerusalem meantime was re-captured by the Saracens; but the Crusaders took Damascus, Acalon, Tiberias, and finally recovered the Holy City. The third Crusade was led in 1174 by three mighty monarchs—Richard I. of England, Philip Augustus of France, and Frederick Barbarossa of Germany. The decay of the crusading spirit was now evident, and the great leaders began to quarrel among themselves. Frederick died at Constantinople, and Richard Cour de Lion was made prisoner in Austria. The barons and their troops in the fourth Crusade arrived in the Holy Land in 1202. Baphadin captured Jaffa, and the next year at the siege of Thoron the Crusaders were defeated and those at Jaffa massacred. The fifth expedition moved in A. D. 1203. On the way they captured Constantinople and elected Baldwin, Count of Flanders, emperor of the East, the Latin government lasting more than fifty years. In the fifth

and sixth Crusades, Innocent III., one of the greatest of the Popes, was deeply interested. The military operations of the latter were conducted by Frederick, King of Naples and Jerusalem. The tide of feeling in favor of the Crusades now rapidly ebbed. The seventh Crusade was led by a few English and French barons. The eighth, in 1244, was led by Louis IX. of France. Meantime nearly all the places in Palestine and Syria had been lost. The crusading spirit had spent its force; the loss of Acre in 1291 ended the Crusades.

The direct results of the Crusades were inconsiderable. The places gained in the first onset were soon lost. The indirect results were incalculable. The shock gave a new impulse to Europe, and turned back the tide of Mahometan invasion. The Crusades brought Europe in touch with the East, opening to her the treasures of Greek and Saracen learning and leading the way to the revival of learning and the Reformation in religion under Martin Luther. Strange as was the movement, it was nevertheless an important stage in the advance toward modern civilization. In it we see the gropings of a giant feeling his way to the light.

The Christian Society. By George D. Herron, D. D. Fleming H. Revell Company: New York and Chicago. Price, \$1.

In the discussion of Christian sociology, Prof. Herron, of Iowa College, is a specialist. He has a great subject, and has pumped himself full of it; he is an enthusiast in his chosen study, and struggles to impart his great message. This book is made up of lectures given in Michigan and Lawrence Universities and before the Union Theological Seminary in New York and the Congregational Clubs of Brooklyn and Minnesota. The volume contains five lectures or chapters. The first is an endeavor to define the scientific ground of Christian sociology, and is, perhaps, the least satisfactory part of the book. The second chapter gives the Christian constitution of society, and then treats the relation of the Gospel of Jesus to the poor. The fourth chapter attempts to enunciate the message of Jesus to men of wealth, and the fifth gives the political economy of the Lord's Prayer.

The doctrine of the book is, at the base, that Christ has a word for man in the mass as well as for man as an individual. The medieval church considered collective humanity; the church was elevated at the expense of the individual. The Reformation moved to the other extreme in maintaining a pronounced individualism. The tendency of our time is toward solidarity again; man is viewed in his relations in the family, the church, the state. The Gospel is designed to save society as well as the individual, and to save society by means of the individual. Our theories in this matter are undoubtedly to be reconstructed and larger place given to the social aspects of our theology. We are in a high sense to be our brother's keeper.

The Evolution of Spiritual Man. By Rev. William M. Lisle. Silver, Burdett & Company: Boston. Price, \$1.50.

The author holds that, as in nature, one thing comes out of another, so in the Gospel there is a spiritual evolution. The New Testament is evolved from the Old, the Acts from the Gospels, and the Epistles from both Gospels and Acts. The life-force is in the man Christ Jesus, and from Him was communicated to the race at Pentecost, and has been transmitted downward through many a struggle to the present hour, and will from us pass down through other struggles to the culmination in the ideal spiritual life of the millennium. The volume is very freshly and forcibly written, and is for that reason extremely readable. Though he employs a new set of terms, the author appears to utter no unorthodox sentiment. The evolution he advocates is theistic, beginning in God and Christ and proceeding along divine channels to the last. Man and social forces are brought into view, but, at the same time, there is the anterior spiritual force. The evolution advocated is the method of the divine outworking. The book is stimulating and suggestive.

Rambles in the Old World. By Milton S. Terry, Professor in Garrett Biblical Institute. Cincinnati: Cranston & Curtis, New York: Hunt & Eaton. For sale by C. B. Magee, Boston. Price, \$1.

"Rambles in the Old World," the book of a scholar who sees not only the surface, but the more important things below, will be enjoyed by the cultivated and thoughtful reader. It affords him glimpses of Europe from London to Constantinople and Rome. The author sought out the old things, and recalls the deeds and memories of earlier generations which have so largely influenced the history of modern times. He visited historic localities, cities which were old when America was discovered, imperial castles, venerable cathedrals, monuments "gray with age," and the masterpieces of the highest genius in painting, sculpture and architecture, and points with his index finger to the features most worthy of observation in these various objects. Without attempting to tell all, or to go into extended essays or elaborate descriptions, he glances at the best, making his small book suggestive and helpful to the intelligent student. The value of the volume is found in the author's constant adhesion to his purpose to study what is old, to revive the great memories of the European past. His knowledge of history, liberal learning and art enable him to select matters of deepest interest with which to enrich his narrative. The book is not, as may thus be seen, a mere diary containing the jottings of each day and each little excursion, but a broad outlook over the

European continent, with careful and discriminating studies of salient points of historic and enduring interest for the people of the Western continent. Men who have been in Europe will read Terry in review, and others who hope to go will not fail to read him in order to learn the points of commanding interest.

Does God Send Trouble? An Earnest Effort to Discern between Christian Tradition and Christian Truth. By Charles Outburt Hall, D. D. Price, \$1. Houghton, Mifflin & Company: Boston and New York.

This is a book of consolation. The result of no sudden impulse, it comes from deep and long-continued meditation on the character and attributes of God. The springs of comfort, to the pious soul, are in Him who created man for His own glory and finds His utmost pleasure in elevating the creature to fellowship with Himself. That God is intelligent, wise, omnipotent and all-seeing, can afford the soul full comfort only when we know, in addition, that He is love. The magistrate may be revered; the father who has a heart for all his children is loved. Though the world be full of sin, suffering and death, God is in it as Ruler and Guide, and will allow these severer experiences only as they may minister correction and discipline to His children. As a Presbyterian, Dr. Hall has changed the emphasis from the justice and rectoral authority to the love of God. Man suffers as he moves out of God's order and attempts to set up an order of his own in opposition to God. That way is death. Man holds heaven and hell in his own purpose. Whosoever will, belongs with the elect. Dr. Hall simply goes back to the Bible instead of to the Westminster Confession, to find the love of God and universal redemption as a source of comfort to his people.

The Children's Pew: A Year's Sermons and Parables for the Young. By J. Reid Howatt. Thomas Whitaker: New York. Price, \$1.50.

This beautiful volume contains fifty-three sermonettes and essays for children. They possess two qualities indispensable in such literature—they are brief and simple in style. Each one can be read in a few minutes, and the sense is thrown, as it were, completely on the surface, so as to be understood without effort by minds not far advanced. The author possesses a happy facility in performing work of this kind. His little sermons will be read, and the reading cannot fail to exert a good influence on the reader. They are five-minute sermons, which may be consulted with advantage by the busy pastor who wishes to learn how, in the best manner, to address the junior members of his flock. To speak to children to purpose is often more difficult than to interest older people. The author of this volume is one who knows how to address the rising generation.

Amid Greenland Snows; or, The Early History of Arctic Missions. By Jesse Page. Price, 75 cents. Fleming H. Revell Company: New York.

This book contains an account of the early missions in Greenland. The author recounts with intense pleasure the story of Hans Egede, the Swedish David Brainerd, who planted the mission on Ball's River, in the southwest corner of Greenland in 1721, and extended it later to the shores of Disco Bay. He was followed, in 1733, by the Moravians, the results of whose labor continue to this day. The story belongs to the romance of modern missions. The names of Christian and Mathew Stack, John Beck, Frederick Bookish and Christian David are worthy to be enrolled in the catalogue of saints. Of all these the book gives some information, and will beget in the reader a desire to know more of their labors and successes.

The Exiles, and Other Stories. By Richard Harding Davis. Price, \$1.50. Harper & Brothers: New York.

This volume contains a collection of seven short stories. Mr. Davis contrives to find admirable stories, and he knows well how to tell them, in straightforward and perspicuous English. "The Exiles" tells of two men who went to Tangier. Patrick Meakim was a Tammany man who went out to save Lawyer Holcombe the trouble of following him further in his court. The lawyer soon followed for health, and was surprised to find himself at the same hotel with Meakim. Here they had time to meditate on the ways of the world from a new standpoint. The other

(Continued on Page 15.)

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OUR BOOK TABLE.

(Continued from Page 14.)

stories are briefer, but equally good pieces of work. There is no more delightful author to follow.

The Elements of Geometry. Revised Edition. By Webster Wells, A. B. Leach, Shewell & Sanborn: Boston, New York and Chicago. Price, \$1.50.

Mr. Wells, a professor in the Massachusetts Institute of Technology, is the author of a series of mathematical text-books. The mathematical principles are as old as the world and are not susceptible of improvement, but the statement and illustration of these principles in text-books admit of various degrees of improvement. As shown in his various volumes, Mr. Wells has a happy facility in handling mathematical subjects. To the former, so well received by the public, he has, in this new one, made some valuable additions by giving some hundreds of new exercises to aid the beginner to attain a perfect form in presenting oral or written demonstrations.

The Gospel of St. Luke. By Alexander MacLaren. A. C. Armstrong & Son: New York. Price, \$1.

This is the latest volume in the author's Bible exposition series, and is marked by his usual clearness, force and suggestiveness. He penetrates to the kernel, and brings out, in terse statement, the inner and most important meaning of the Scriptures. The student is fortunate who is able to follow this grand expositor. He gives the best and in the best way.

The Second Blessing in Symbol. By Rev. B. Carradine, D. D. L. L. Fickett: Columbia, S. C. Price, \$1.

The author is a believer in the so-called "second blessing" in the Christian life, and endeavors, in this volume, to show that the types and symbols of the Old Testament are not less rich and deep in spiritual meaning than the parables of our Lord. The thirty-five chapters of the book open and expound the main passages where these types and symbols are found. The author delightfully spiritualizes, as Bunyan would have done two hundred years ago. He finds lessons in the manna, the cleansing of the leper, the holy oil, the two covenants, the altar of Abraham, and many other incidents in the record of the old covenant. The book is well written, and in the reading the devout Christian can hardly fail to find both instruction and comfort.

Broken Bread for Serving Disciples. By Mr. and Mrs. George O. Needham. Fleming H. Revell Company: New York. Price, \$1.

This volume contains two-score talks on Bible themes. They are practical, suggestive and quickening. They contain nuggets of truth in which the soul will find nourishment, light and impulse. They are brief sermons for the people. The substance had been given in plain addresses, and the edification afforded in the original delivery cannot fail to be realized also in the reading in this more permanent form.

Christianity and Evolution. By James Everach, M. A., D. D. Price, 15 cents. Thomas Whitaker: New York.

The author of this suggestive little book regards evolution "as the working hypothesis of most scientific men at the present time." Influential in all the sciences, this late conjecture is dominant in the fields of biology, and demands the study of thoughtful investigators in whatever department. Christianity must have a reckoning with the new claimant for honor; and to this task the author directs attention. While accepting evolution as a working hypothesis, he does not receive it as a dogmatic faith. Christianity is an evolution, but the evolution does not account for the existence and character of Jesus Christ, who possesses superhuman elements and becomes the centre and source of a new and higher dispensation. The book belongs to the "Theological Educator" series, edited by Rev. W. Robertson Nicoll, M. A., LL. D.

Elementary Composition and Rhetoric. By William Edward Mead, Ph. D., Professor of English Literature in Wesleyan University. Price, 50 cents. Leach, Shewell & Sanborn: Boston.

Prof. Mead's book is one of the best for beginners. It is at once brief, clear and discriminative, reminding us of Prof. Hill's Rhetoric, though furnishing fewer examples of faulty English. The student may profitably begin with Mead, then dip into Hill and others. The first part deals with the theory or principles of rhetoric, and the second with their application in practice. The author follows the usual course in the study of words, sentences, paragraphs, theme, plan, and kinds of composition, as description, narration, exposition, argument and persuasion. Then follow a few examples of studies in literature, and the volume closes with a brief chapter containing the simple rules of punctuation. The student will find it a delightful text-book, opening to him in an easy way the mysteries of the science.

Ethics of Success: A Reader for the Middle Grade of Schools. By William M. Thayer. With an Introduction by Samuel B. Capen, A. M. Thayer & Co.: Boston. Price, 75 cents.

The "Ethics of Success" is admirably adapted to aid in the education of the young, who need above all the help of worthy example and noble inspiration. In these days of money-getting and place-seeking the youth need to understand the importance of character, and to realize that it is not what a man has, but what he is, that ennobles life. The rich and honorable may be essentially mean, and the poor and obscure may be counted among the worthies. Mr. Thayer's book, "illustrated by inspiring anecdotes from the lives of successful men and women," is a commendation of worthy examples and an inspiration to a pure and worthy life. The use of this volume in schools cannot

fail to exert a salutary influence on the mind and conduct of the pupils.

The Bible in Private and Public. By Arthur T. Pierson, D. D. Fleming H. Revell Co.: New York. Price, 25 cents.

In this booklet Dr. Pierson treats of Bible study and Bible teaching; public reading of the Word of God; and the laws of expression. Under each head he says some practical and sensible things as to the use of "the sword of the Spirit." How few know how to read in public. "True reading is interpretation; true emphasis is exposition." To hear some men read is more than to hear others preach. They find the inner sense and lay it bare to the view of the audience. In the hands of such a reader the Bible becomes a new book; truths long hidden emerge into light and furnish fresh food for thought. Such reading is, beyond measure, suggestive, and follows the laws of expression.

Magazines.

—Harper's for June comes, as usual, laden with valuable matter for the reading public. "The Church Parade," drawn by Alice B. Stephens and engraved by W. M. Aikman, forms the frontispiece. Charles Belmont Davis contributes an attractive article on "The City of Homes, or Philadelphia." James Lane Allen continues his delightful story, "A Kentucky Cardinal." Brander Matthews has come to the sixth number in the "Vignettes of Manhattan," and W. D. Howells gives another paper on his "First Visit to New England." "The Waitress" is a brief story by the late Constance Fenimore Woolson. Alfred Parsons has a fully illustrated article on the "Japanese Spring." George W. Smalley gives vivid "Memories of Wendell Phillips." Charles Dudley Warner can be seen in the "Editor's Study," and Richard Harding Davis in the Editor's Drawer." (New York: Harper & Brothers.)

—Scribner's for June contains a well-spread table which will tempt the most delicate appetite. John Heard, Jr., recounts the story of Maximilian's fatal Mexican venture. N. S. Shaler furnishes a study of the natural history of the day. Mary T. Wright contributes a delightful story under the title of "A Portion of the Tempest." Frances Hodgson Burnett gives "The Story of a Beautiful Thing." George W. Cable furnishes another instalment of "John March, Southerner." Leroy Milton Yale describes, in an article full of the touches of nature, the "American Game Fishes." Henry W. Bishop continues "A Pound of Cure" in his story of Monte Carlo; and Archibald Ward gives "The Future of the Wounded in War." (New York: Charles Scribner's Sons.)

—The Atlantic Monthly for June contains a dozen articles by leading writers. J. W. White describes "A Summer in the Scillies." Stoddard Dewey tells of the "End of Tortoni's." Irving Mann has an article in two parts — "Behind Hymettus." Kate Wiggin writes delightfully of "The Noonday Tree." "Hamburg's New Sanitary Impulse" is described by Albert Shaw. "Home Letters and Conversations with Carlyle" are given by Sir Edw. Strachey. In "The American Railway and American Cities," Henry F. Fletcher treats the abuses of the railroads. (Boston: Houghton, Mifflin & Co.)

—The June North American Review is well stored with valuable matter. "Protection and the Proletariat" is a discussion by the Secretary of Agriculture of the tariff question. W. H. Mallock deals with "Fashion and Intellect." Dr. W. A. Hammond thinks the physician should be well paid, though he does not determine who should fix the price. Sir E. A. Bartlett gives "The Political Outlook in England." Bishop Doane describes the character and work of the "New York State University," and Sarah Grand the prevailing type of "The Modern Girl." Then comes a symposium on "The Menace of Coxeyism," by Gen. O. O. Howard, Thomas Byrnes, Dr. A. H. Doty. Prince Turbide gives a gloomy feature of the financial condition of Mexico under President Diaz. Woman suffrage receives a fresh boom in articles by the governors of Colorado and Nebraska. (New York, 3 East Fourteenth Street.)

—The Southern States for May is full of information for people wishing to go South, or interested in the South. The number contains "The Southern Pacific Company," treated by Fred. J. Cooke; "Recent Immigration to Louisiana," considered by M. B. Hillyard; and "Washington in Newbern," by Charles Hallock. (Manufacturers Record Pub. Co.: Baltimore, Md.)

—The Westminster Review for May contains twelve solid and valuable articles, among them, "Agricultural Depression;" "The Local Self-governing Act;" "The Women of Imperial Rome and the English Women of Today;" "Goldwin Smith in Literature and Politics;" and "Australian Governors and their Ideals." Bewickie Ancrum puts in a specious, learned and able plea for more generous dealing with "The Sexual Problem" in our Christian civilization. His argument is that of the liquor dealer; the tendencies of perverse nature are too strong to be suppressed, therefore repeal the law, or enlarge its scope. (Leonard Scott Publication Society: 231 Broadway, New York.)

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BOSTON MARKET REPORT.

Boston, June 13, 1894.

WHOLESALE PRICES.

APPLES — Choice russets, \$2.00 @ \$2.50 bbl.
ORANGES — Florida, \$1.50 @ \$2.00 box.
BUTTER — Best fresh creamery, 16 lbs. @ 10c.
CHEESE — Choice Northern, 50 lbs. @ 10c.
EGGS — Fancy near-by, 14 lbs. @ 10c.
STRAWBERRIES — 70 lbs. @ 10c.
ASPARAGUS — \$1.25 @ 1.50 doz.
GREEN PEAS — \$3.00 @ 3.50 basket.
STRING BEANS — \$1.75 @ 2.00 doz.
NEW CARROTS — \$1.75 @ 2.00 bbl.
POTATOES — Choice hebrons, \$1.15 @ 1.25 bush.
BEANS — Pea, \$1.50 @ 1.75; yellow eyes, \$2.00 @ 2.25.
RHUBARB — \$1.50 @ 1.75 100 lbs.
LEMONS — Choice, \$4.00 bbl.

REMARKS. — In the market for vegetables, choice fresh stocks sell at full prices, but the quality of the receipts varies considerably. Choice old potatoes are scarce, at higher prices; new Southern potatoes are selling at 85¢ or more @ bbl. Old apples are out of the market, and prices are entirely nominal.

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Review of the Week.

Tuesday, June 5.

- Striking miners commit acts of violence and bloodshed; they also destroy property.
- The entire Fraser River valley for a hundred miles inundated; the property destruction immense.
- Death of ex-Governor Van Zandt, of Rhode Island.
- One hundred and five members of the House of Commons sign a circular to newspaper editors asking them to cease demoralizing the people by printing sensational cases of immorality or brutality.
- Senators McPherson, Mills and Jones and Secretary Carlisle testify before the Senate investigating committee.
- An alarming insurrection in China.
- Annual parade of "the Ancients."
- Damaging testimony against New York police captains given before the Senate committee.

Wednesday, June 6.

- The Senate adopts the Sugar schedule of the Tariff bill.
- Alarming spread of cholera in East Prussia.
- The property and assets of the Nicaragua Canal Company sold for \$297,025.
- Dominion line steamer "Texas" wrecked on the coast of Newfoundland; loss, \$400,000.
- Maryland militia called out to prevent mine troubles.
- The National Tube Works at McKeesport, Pa., in possession of a mob of 5,000 strikers.
- The miners' trouble in Colorado settled by arbitration.
- The National Reform Union in England begins its agitation for the abolition of the House of Lords or the abridgment of its powers.
- The Italian ministry resigns.

Thursday, June 7.

- The Senate disposes of the Tobacco schedule of the Tariff bill; the House votes against the repeal of the bank tax.
- The government sues the estate of ex-Senator Stanford for \$15,000,000, as a step toward forcing the government's claim against the original holders of the Central Pacific grant.
- Commencement exercises at Boston University yesterday.
- Commonwealers who stole Union Pacific trains sentenced to prison in Idaho.
- The floods in British Columbia increasing.
- Lord Rosebery's fondness for racing excites protests from religious people.

Friday, June 8.

- The cruiser "Minneapolis" makes 21.75 knots on her preliminary trial trip.
- The Fraser River still rising; families floating on rafts; the Columbia River also overflows its banks; the Pacific railroads suffer serious damage.
- A meteor in South Dakota strikes a barn, setting it on fire and destroying it with ten horses.
- The Senate busy with the Agricultural schedule of the Tariff bill; the House discusses Indian appropriations.
- Death of Prof. Whitney, of Yale College.
- Dr. Wekerle succeeds in reorganizing the Hungarian ministry.
- The Pope to arbitrate between Chile and Peru.
- The U. S. revenue cutter "Bear" stranded at Sitka, Alaska.
- Striking miners in West Virginia, Indiana and Illinois fighting the deputies and destroying property.
- Gen. Ezeta and sixteen other fugitives take refuge on board the U. S. S. "Bennington" at La Libertad.
- Members of the Sugar Trust to be summoned before the Senate investigating committee.
- In New York State, outside the city, 144,000 women are taxed on over \$300,000,000 worth of property.
- The Hawaiian flag hoisted on Necker Island.

Saturday, June 9.

- The Massachusetts House passes the bill authorizing the Bell Telephone Company to increase its capital stock to \$50,000,000.
- The Senate adopts the five-minute rule for Tariff debate.
- The gold reserve down to about \$70,000,000.
- Dr. Henry Meyer, the New York poisoner, sentenced to Sing Sing for life.
- No confirmation yet received of the loss of the revenue cutter "Bear."
- A demand made upon Spain for a rebate of \$4,000,000 on account of charges in Cuba on imports from this country in violation of the reciprocity treaty.
- Coal trains, guarded by troops, moved in Ohio and West Virginia.

Monday, June 11.

- The police of the city raiding disorderly houses.
- Firemen's Memorial Day fittingly observed at the cemeteries yesterday.

— One hundred and fifty-six violators of the liquor law arrested in New York.

— The seventeen-year locusts invade a train in New Jersey.

— Seven hundred cyclists attend a Baptist church service in Wilimansett.

— A movement on foot to provide a monument and a lectureship in memory of the late George William Curtis.

— Floods in Idaho; immense loss to the Northern and Union Pacific roads.

The question uppermost in the minds of thousands of city people today is, "Where shall I go for vacation?" A complete change of scene and surrounding is what most of them need, and it is what those who are wise will seek. A great aid to any one who finds himself at sea in the matter of selecting a place will be found in the illustrated handbook, "Summer Homes among the Green Hills of Vermont and Along the Shores of Lake Champlain," published by the Central Vermont railroad and furnished free upon application to T. H. Hanley, N. E. Passenger agent, 290 Washington St., Boston, or W. S. Cummings, General Passenger agent, St. Albans, Vt.

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A SUNDAY IN JERUSALEM.

"LET us send the horses on, and walk from Bethany to Jerusalem over the Mount of Olives."

This suggestion, made by one of our party, was most heartily received and acted upon. It was a lovely afternoon at the close of our first week in Palestine, and we were already in love with the land, and in sympathy with many of its people. We had as yet only had a passing glimpse of the city, but now we were to spend several days in it, and best of all a Sunday; and a sense of quietness and peaceful expectation filled us as we began to ascend the Mount of Olives from Bethany. What hallowed ground it was! To be at Bethany, the little place which Jesus loved and often made His home, was to have our hearts filled with emotion. There is nothing very attractive in the village itself. If the name means, as some say it does, not House of Rest, but House of Poverty, it is a graphic description as well as a name; and yet it did not seem to us, as to some people, "a desolate and miserable place," for the afternoon sun bathed it in light, and although the vines and the fig-trees were bare, the young corn was green in the valley, and the birds were singing above the slopes. Of course the tomb of Lazarus was pointed out to us, and also the house of Martha and Mary. But we could realize the events which have made the place sacred much better when we looked away from all the real or supposed sites to that Great Past which in Palestine seems ever the present. Here lived Martha and her sister and Lazarus. Yonder, away beyond Jordan, Jesus was abiding when the two anxious women sent Him the message, "Lord, behold he whom Thou lovest is sick," and along that road Martha went to meet Him. And here, quite possibly, by the tomb that is shown, Jesus stood and cried, "Lazarus, come forth!" Here, in the house of Simon the Leper, Mary anointed Him with ointment and tears. And it was as He went from Bethany, on His way from Jericho to Jerusalem, that the great crowds bowed before Him as their King, strewing His path with palm branches, and singing hosannas in His praise.

It was impossible not to picture the Mount of Olives peopled with that joyous procession; and everything seemed to assist our imagination—the olive trees still standing, the quietness, the gladness of the early evening, and presently the magnificent view of the Holy City. Some of us could not see it very clearly at first for the tears that came into our eyes; and it was necessary to remind ourselves that it was not the same Jerusalem as that which He saw and wept over; but yet it must have looked something the same, only more beautiful. Yonder, where the Mosque of Omar stands, the Temple glittered in the sun; there the Castle of Herod, occupying the site of the palace of David, met His eyes, and all the gardens and the houses with which He was familiar lay at His feet. "Beautiful for situation, the joy of the whole earth," were the words that came into our minds; and even now there is more truth than irony in the quotation, and the enthusiasm of the Crusaders seems less wonderful than it did.

We should like to have lingered longer on the Mount of Olives, the slopes of which Christ so often trod, where He went for prayer and rest, at the foot of which is Gethsemane, and from the summit of which He, having led His disciples toward Bethany, ascended into heaven. But we were to be conducted over it on another occasion, and so we went on, entering the city by the Damascus Gate, and wandering about the narrow streets, along the Via Dolorosa, and the Street of the Palace, until at last we reached

our temporary home, the "Grand New Hotel," and were welcomed by Mr. Gelat, its able and hospitable manager.

That Sunday morning in the City of David will not soon be forgotten by any of us. A few of the party arose betimes and betook themselves to "early church," but most of us rested and reflected. After breakfast the question was, "Where shall we go?" We were reminded of the English service held in Christ Church on Mount Zion; also we were told of St. Paul's, and of the Bishop's Chapel. Some talked of going to mass at the Church of the Holy Sepulchre, and some thought it would be interesting to go to the Syrian church—"the original mother-church of the country." But I am obliged to confess that four of us felt as if we could not go within any building, nor attend any ordinary service, on that one and only Sunday morning in Jerusalem. We wanted to "walk about Zion, tell the towers thereof, mark well her bulwarks, and consider her palaces," and become inspired by the truth that "this God is our God for ever and ever; He will be our Guide even unto death." Jerusalem is "compact together," and still "the city lieth four-square;" it is not difficult to walk about it, or even to walk all over it, and we speedily got away from the crowds to where we were free to read and to think. Of course we had already heard much controversy on the vexed question, "Which is the true Calvary?" The Church of the Holy Sepulchre is "the shrine at which millions have worshipped in simple faith, believing that here our Lord was crucified, that here His body lay, and that here He revealed Himself after His resurrection." But in these days there are doubters. General Gordon was among them, and he thought, as many think, that the true Calvary outside the walls, at the junction of two roads, is the hills above the Grotto of Jeremiah. This hill looked so green and quiet on this Sunday that it was more easy to picture the scenes of the momentous events of Calvary there than among the splendid buildings of the churches, and in that direction we went. Our friend, the Welsh minister, read the Psalms which tell of the love with which Jerusalem was regarded; and thrilling was the effect of such portions as the hundred and twenty-second, hundred and twenty-fifth and sixth, as also the pathetic lamentation, "How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces; how is she become tributary. She dwelleth among the heathen, she findeth no rest, and from the daughter of Zion all her beauty is departed." We sat down upon the grass of the "New Calvary," as it is called, and, better than any guide-book was the Bible, no part of which could be unsuitable reading there. We had listened to familiar words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee," and others were being read in low tones: "And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha," and were opening our hearts to all the possible associations of the place, when suddenly we heard, sung by sweet girl-voices, the well-known hymn beginning—

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

The singers belonged to one of the schools for girls, of which there are several in Jerusalem, and we had a pleasant talk with the children and their teacher, and listened to other hymns. After a time a different kind of singing or chanting reached us, and we saw a funeral coming up the hill. The dead man was on a bier, not in a coffin, but wrapped in linen clothes, and he was buried in a cave, at the entrance to which a great stone was rolled.

Later in the day we visited Bishop Gohat's School, and heard the boys questioned on the International Lesson which in thousands of English Sunday-schools was that day studied. The school is interesting because of its situation on Mount Zion, and the remarkable views which are obtained from it, but still more because of the kind of teaching and training which the boys are receiving under the care of Mr. Ellis and his helpers. Later still, we went to one of the churches and joined in the prayers with great hosts of Christians of all lands; and so ended our never-to-be-forgotten Sunday in Jerusalem.—MARIANNE FARMINGHAM, in *Christian World* (London).

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